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Eternity

THE MAGAZINE OF CHRISTIAN TRUTH

MAY 1951

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Dr. Walter Hughes
Dr. Homer Hammontree
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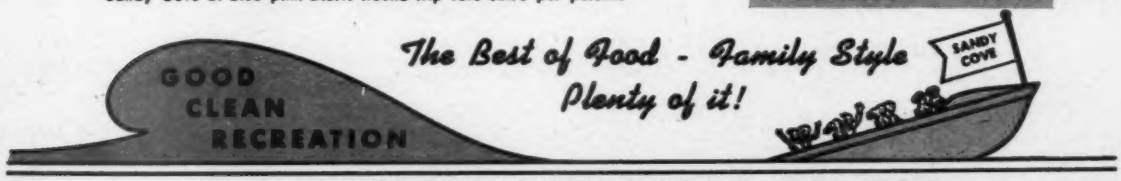

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PULPIT IN THE CENTER

Dear Dr. Barnhouse:

I enjoy reading ETERNITY and find it helpful as a source of sermonizing material and illustrations. The "Meditations in Genesis" are truly precious nuggets from God's treasury of riches.

However, in the February '51 issue I believe your editorial entitled "Pulpit in the Center" does great injustice to denominations who are true to the Word of God and yet use a liturgical service. Certainly, you must be aware of the fact that seven out of ten pages of the Book of Common Prayer are in the exact words of Scripture. We make more direct use of Scripture than any other denomination using an open service. Your inference concerning the separation of pulpit and lectern is rather trite, to say the least.

In conclusion, Doctor, we honor the Word of God more, not by putting it in the center of our architecture but by putting it in the center of our worship.

Sincerely,
SAMUEL M. FORSTER,
Philadelphia, Pa. Rector

* * *

This letter from a minister in the Episcopal Church is true, and the Editor of ETERNITY *knows of the faithfulness of many who are in liturgical churches. What we were decrying, however, was the trend in non-liturgical churches toward liturgy. Who will deny that the movement in some denominations has been to replace the Gospel by form and ceremony and to fill the emptiness that has come into many services with what is nothing more than sound and movement instead of worship and true service? I cannot forget that the architect of the Mellon church in Pittsburgh wrote in the* Atlantic Monthly *that the building could be made serviceable for a solemn Mass in just a few minutes. God bless all who have the Word — Living and written — in the heart of the service.*

VALUE OF BIBLE CONFERENCES

Dear Dr. Barnhouse:

Ever since you were here in Birmingham a few weeks ago at the Fairfield Baptist Church, I have wanted to write to thank you for the wonderful messages you brought us through the power of the Holy Spirit.

But I also have another *very special* reason for writing and that is to tell you of the great influence your messages had on my husband. He is now a real Christian and I just wanted you to know that God used you in a marvelous way to show him the truth.

One of the biggest drawbacks to people's accepting Christ, I feel, is the way in which so-called Christians live — without any power or joy in the Lord; in fact, without any distinguishing characteristics to set them apart from unbelievers. My husband (like many others) could see no purpose in attending church and going through a form of righteousness on Sunday without the accompanying Christian life during the rest of the week. He loved God, believed on Christ and wanted to know how to be a real Christian but just wouldn't expose himself to the teaching of the Word of God, for the reason mentioned.

I persuaded him to attend your meeting on Monday evening and from then on throughout the entire week it was he who could hardly wait to get out to the church and get a special seat in the balcony where he could have an unobstructed view of you as you taught the Word of God. I believe it was your statement that the place to look for the Devil is in the pulpit and in church that helped him the most. He saw clearly for the first time that church membership alone does not make a person a new creature and that we as individuals are not responsible for the acts of other individuals who call themselves Christians, but rather we had better be concerned with our own influence on others.

We purchased your book on how to teach God's Word, also some of your pamphlets; have subscribed to ETERNITY for ourselves and his mother; have become Radio Partners with you and eagerly listen for your Sunday afternoon broadcasts over a local station. We both are attending Sunday School at our own Church, and are enrolled in a special Bible class, from which we are receiving great blessings.

We thank God for your ministry. We remember you in our prayers and it is our earnest hope that God may see fit to use you for years to come in the salvation of souls and in the strengthening of His believing children.

* * *

We print this letter since it is illustrative of many that come showing the value of Bible conference work. God sent forth His messengers two by two and when the Editor of ETERNITY *goes out into a church, he goes for the purpose of being the second voice to hold up the hands of the local pastor, strengthen him in his work and send men and women back into the churches to be stronger and more faithful Christians. The Editor of* ETERNITY *will be glad to communicate with any church about the possibility of furnishing a Bible teacher for special meetings. We know men of various denominations who can be recommended in various parts of the United States for varying sizes of churches. Tell us where your church is located, how many it will hold, and what attendance you think might be possible for special meetings, and we will be glad to write recommending a special Bible teacher for your needs.*

SPEAKING ENGAGEMENTS

Donald Grey Barnhouse, Editor of ETERNITY: May 1 through 4—Emelle Presbyterian Church, Emelle, Alabama; May 6, 13, 20, 27—Tenth Presbyterian Church, Philadelphia; May 7, 14, 21, 28—St. Luke's Lutheran, 46th Street west of 8th Ave., New York City; May 8, 15, 22, 29—Windsor Avenue Bible Church, Oceanside, Long Island; May 9, 16, 23, 30—Fourth Presbyterian Church, Washington, D.C.; May 10—Philadelphia Fundamentalists; May 17, 24, 31—Bala-Cynwyd Presbyterian Church (Union Meeting), Bala-Cynwyd, Penne.

William Allan Dean, Pastor, Aldan Union Church, Aldan, Pa.: May 1, 8, 15, 22, 29 (2:30 P.M.), Bethany Temple Presbyterian Church, 53rd and Spruce Streets, Philadelphia; May 1, 8, 15, 22, 29 (8:00 P.M.), Evangelical United Brethren Church, Camac and Wyoming Streets, Philadelphia, Penna.; May 3, 10, 17, 24 (7:45 P.M.), Rosemont Lutheran Church, Bethlehem, Pennsylvania; May 4 (2:00 P.M.), Prayer Group, First Presbyterian, Germantown, Philadelphia, Pennsylvania; May 7, 14, 21, 28—First Presbyterian Church, Dekalb and Mt. Airy Streets, Norristown, Penna.; May 30—Old Mill Bible Conference, Downingtown, Penna.;

Robert R. Fritsch, Emeritus Professor, English Bible, Muhlenberg College, Allentown: May 1 through 6—Mennonite Church, Pretty Prairie, Kansas; May 12—Youth Fellowship, East Greenville, Penna.

Peter Joshua, Evangelist and Bible Conference Speaker: April 22 through May 6—Aldrich Presbyterian Church, Minneapolis, Minnesota; May 18 through 25, Christian Businessmen's Committee, Big Rapids, Michigan.

William A. Mierop, President, Bible Institute of Pennsylvania, Philadelphia: May 2, 3, 4, 6, Belmont Avenue Baptist Church, Philadelphia, Pennsylvania; May 5—Youth Rally, Phoenixville, Pennsylvania; May 9, 16, 23—First Baptist Church, Allentown, Pennsylvania; May 19—Francis Child's Methodist Church, Collingswood, N.J.; May 20—Bethel Baptist Church, Huntington Valley, Pennsylvania; May 24—Westwood Union Church, Coatesville, Pennsylvania; May 26—Youth for Christ, Hamburg, Pennsylvania; May 27—Old Greenwich Presbyterian Church, Stewartsville, N.J.

L. Sale-Harrison, Bible Teacher and Writer: May 1 through May 10—East Bay Calvary Church, Traverse City, Michigan; May 13 through 18—Immanuel Baptist Church, Utica, New York; May 20 through 25—United Presbyterian Church, Oneonta, New York.

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BLESSED LETTER

Thousands of letters, in fact, tens of thousands of letters, come to the offices of our magazine, radio broadcast, and other phases of the work. Most of them are business — subscriptions and contributions — but there are hundreds that have problems and which speak of blessings.

One letter came through the other day from a woman known to us for some twenty years, and there were paragraphs in it that are deep and blessed. This mother of three, of whom the oldest is an 18-year-old son, writes: "The Lord has been good to me. The hardest things have the strangest way of being the most wonderful. I have run the gauntlet of condemnation to own Him as the Lord of me and mine, in so far as I can give. Three years ago I drove two of my relatives through Philadelphia early one morning on my way out to Ohio. I kept my eyes on the road and blinked back the tears while I wished I could roll back the years and be driving that long approach to Philadelphia as I had many years before, to try again so that I might have something better to offer Him. When my boy was a toddler, the thought of war when he should be 18 terrified me. Now, that my children might be deceived by their religiousness and not surrender their lives to Jesus Christ is the only thing that can disturb me. If it takes foxholes to find Christ, then we'd better have foxholes. I live to know and show Christ in His love, imperfectly, but that is my aim; and within my own immediate family to keep tearing the vail that keeps covering the idols that caused our family religion to be a vain and powerless, and therefore a Christian thing — that our children might not make the same mistakes — unwarned — that I did. I have often prayed, 'God, I don't know what I'm doing, but I know with and for whom I am doing it; and that is more than I used to know, and more than lots of people know.'"

To see the growth of a soul is one of the most fortifying and edifying experiences that can come to a minister and editor. That paragraph fortified and edified me.

NEXT MONTH:

ALAN REDPATH

Practical Sanctification

A plea for Spirit-filled Christian living and reality of Christian profession.

MAY 1951
Volume 2 Number 5

Eternity

THE MAGAZINE OF CHRISTIAN TRUTH

Donald Grey Barnhouse
Editor

Mary A. Bennett
Managing Editor

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Business Manager

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DEDICATION

Unto Him that loved us, and washed us from our sins in His own blood, and hath made us to be a kingdom and to be priests unto God and His Father, to Him be glory and dominion for ever and ever. Amen. (Rev. 1:5, 6).

Pray with us on Friday mornings that God may bless and extend the ministry of Eternity and The Bible Study Hour to His everlasting glory.

Address all correspondence to ETERNITY, Clifton Heights, Pa.

Subscription information: Published monthly, $3.00 a year; single copy, 25c. Foreign subscriptions must be paid in U. S. funds. Make all checks and money orders payable to ETERNITY. When changing your address, please send both old and new addresses.

Advertising Representative: Allan E. Shubert Company, 3818 Chestnut Street, Philadelphia 4, Pa.

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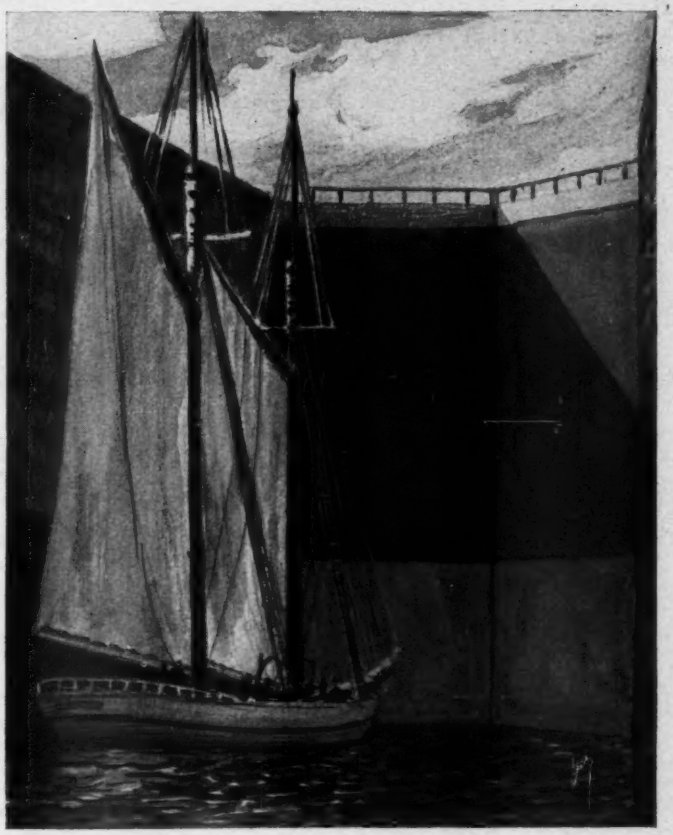
Entered as second-class matter at the special rate of mailing at the Post Office at Clifton Heights, Pa.

FAITH HAS NO OPTION



By ANDREW MacBEATH

of Toronto Bible College

Faith is something to which we are "shut in," as Paul says, and yet it is no cloistered and anemic thing but God-given and creative and all-determining.

When a door closes behind you, everything depends on whether you are going out or whether you are shut in. Never shall I forget a German pastor's description of what happened to him. As a young man he had been carried in a spirit of exaltation into the movement of resistance to Nazi tyranny. The glad fearlessness of Peter and John in the days succeeding Pentecost seemed to possess both pastors and students. But he was arrested, and without even a formal trial was conducted to prison, and led between Gestapo warders down a long, bleak corridor in a building that was still as the grave. Keys jangled, and one key was inserted in a lock. The cell door was open, he walked in. Then behind him the door closed, and the key turned in the lock. His one link with the world outside seemed to be that door while it was still open, but when it closed — the chilling, desolating effect of that key turning in the lock was overwhelming.

Walled In

Is there anything quite so poignant as that in Paul's assertion that we were *shut up unto faith*? (Gal. 3:23). I believe it was as soul-shaking an issue for the Apostle as the experience of the German pastor was when the prison door closed behind him. And there is a parallel today in the life of many believers. For life sometimes brings us to a desperate extremity from which there is no egress except by way of the throne. All the familiar props on which we had come to lean are suddenly removed. "Lover and friend hast Thou put far from me." It looks like a wilderness experience, and the only reassuring factor in it is that we seem to have been brought hither, apart from our own choices, just as unmistakably as Jesus was led by the Spirit into the wilderness. We are walled in, and there is nothing to do but wait.

But the waiting comes to have a dogged quality just because we have looked despair in the face. We are brought to the point where we realize that God must see us through or else prove false to all that we have known of Him. It is a worse situation than we have ever faced before, yet somehow, through the indwelling Spirit, our soul cleaves to God with a more intimate sense of being identified with Him than we have ever had hitherto. The only thing of which we are sure, amid much that bewilders, is that He knoweth the way that we take, that God indeed has brought us into these straits, and therefore with a stubborn, undying confidence that persists even though we be stripped bare, we hold to the confidence that we shall in God's time emerge. It is for faith that we endure — to nurture and discipline and perfect our faith, so that our faith shall be in the living God and not in the many adventitious aids that normally encircle and enrich us.

Set Fee

From an ordeal of this nature, one lesson remains indelibly imprinted on the soul — it is that faith has no option. At the innermost core we are aware that God has wrought us for this selfsame thing, and that somehow the issue has been taken out of our hands. Drastically, like Paul cast into the inner prison and his feet made fast in the stocks, we are shut in and held down. But what happens? It is the foundations *of the prison* (not the foundations of our faith) that are shaken, the doors open, and everyone's bands are loosed. The believer was shut in, but when he is set free others are emancipated with him. When he comes out at last into a wealthy place, the man of God carries with him others also into the wide prospects that open out before him.

Probably the best illustration of the experience as a whole is what happens in the locks of the Panama Canal, or, better still, in the locks of a small canal where the walls tower threateningly aloft, shutting in some sailing craft so that it has no outlook at all except to the sky. Confined and brought to a standstill, the little vessel waits, and during the waiting process there comes down from above in imperceptible quantities the water which raises and raises it till the moment comes when the lock-gates open and suddenly the barque emerges — into a land of far distances. It was with a view to this release on a higher level that the imprisoning walls closed in. It was for the further horizons which now open to us that we were predestined. Faith was undergirded — of that we were dimly conscious, even when we grimly set our teeth and held on; but, more than that, the faith to endure was given us. It was "not of ourselves," but the gift of God, and even when joy failed us, we knew that we were sealed with that Holy Spirit of promise who is the earnest of our inheritance until the redemption of the purchased possession. Of that "redemption" we already had a foretaste when, within the lock-gates, we were caught up, as it were, to meet the Lord in a new degree of intimacy. Yet always we were sure that the faith that was in us had been bestowed. Like Luther, we were possessed with the conviction that we could do no other.

Faith has no option: it is in a crucial experience that we discover this, but the experience casts a light backward on faith's beginnings. What follows is part of the illumination of faith's innermost nature and mysterious origins as we come to discern these during faith's ordeal.

Facing the Issue

Faith emerges stronger because we have the *comfort of confronting the alternative.* It may come as a surprise to the agnostic or so-called liberal to hear that an evangelical believer ever faces the issue squarely, but strictly speaking he is the only one who can, since he has everything to lose. Is it possible to live in a world like ours and think at all without the atheistic hypothesis presenting itself forcefully and repeatedly? Surely Paul was the undaunted believer that he was simply because the evidential force of Christ's resurrection was so great and all-competent that he could afford patiently to sift the unbelieving arguments item by item, saying "If Christ be *not* raised, then this and this follows as a consequence" (1 Cor. 15:12 ff.). Like Paul, we are all forced sooner or later to take up the ultimate issues and examine the alternative. Nor does the examination take place in a spirit of academic detachment, but amid pressures so insistent that we are like men who fight in the arena — we are fighting for our life. Like the Hebrew youths, we have had the dark alternative put to us bluntly and blatantly. We have faced it, and our considered reply is: "Our God is able to deliver us, and He will deliver us, *but if not*" we are still committed to Him, and we can see no other course open to us. Like Job, we have been brought to the place where we say, "Though He slay me, yet will I wait for Him."

For my part it was in the first-hand encounter of a protracted ordeal that my biggest, most searching questions were asked — and always there was the sense, even when the prospect could not have been more bleak or more blank, that the answer was already known. Many in like circumstances have faced the alternative, and in simple truthfulness it can be said we did not *reject* the "amendment" or *confute* the thesis of opponents. We did not even see that they had a case. We were shut up unto faith, and saw no other way. Just when faith looked impossible, it proved inescapable.

(Continued on page 47)

In a New York schoolroom, the teacher, during a talk on George Washington, illustrated her remarks by showing the youngsters a picture of Mt. Vernon. "This," she explained, "is where George Washington lived." One little fellow looked at the picture earnestly for a moment and then asked, "What floor?" It was a sad commentary on the narrow lives of the poor cliff-dwellers of the twentieth century.

It serves to illustrate, also, the fact that there are multitudes of Christians who are going to Heaven miserably. The Lord has provided us abundant blessings — in fact, He has blessed us with ALL spiritual blessings in Christ (Eph. 1:3). The few who live largely in Christ must expect to be incomprehensible to those who have never known anything but narrow quarters at the entrance of salvation, and who refuse to enter into its largeness.

Texts the Romanists Have Twisted

5

The New and Living Way

THIS IS THE FIFTH IN THE SERIES BY THE EDITOR ON TEXTS THAT HAVE BEEN TWISTED. THE APOSTLE PETER TELLS US THAT THE SCRIPTURES CANNOT BE BROKEN, BUT THIS SERIES IS PRESENTED SO THAT CHRISTIAN PEOPLE MAY CLEARLY SEE HOW THE ROMAN CATHOLIC CHURCH HAS TWISTED CERTAIN TRUTHS TO SUIT THEIR PURPOSE. THE FIRST ARTICLE IN THE SERIES WAS PRESENTED IN OUR JANUARY ISSUE.

By DONALD GREY BARNHOUSE

For the past several months we have been studying together the great texts of the Word of God which the Roman Catholic Church has twisted in order to give credence to their damnable doctrine. We have studied the question of the authority of the church as contrasted with the authority of the Word of God. We have studied the question of the Rock: Peter or Christ. We have studied the question of the Mass: sacrifice or memorial. Last month we discussed the question of purgatory. Now we come in the course of our study to the doctrine of access, or how can a person get to God. Our studies have shown us that Peter indeed was right when speaking of the ignorant and unlearned: ". . . which they that are unlearned and unstable wrest (referring to the Scriptures), as they do also the other Scriptures, unto their own destruction" (2 Pet. 3:16).

Rome has made a business of "wresting" the Scriptures. The tragedy is that she has not done it in ignorance, but has done it knowingly and with purpose. For only by ignoring the direct teaching of the Word, can this monstrous church keep her victims in spiritual ignorance. Some one may wonder why we spend our time "criticizing" the Catholic church. The words of Peter himself afford an excellent answer: "Ye, therefore beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness" (2 Pet. 3:17).

Our purpose is not merely to criticize the Roman church. Our purpose is to establish believers "in their most precious faith," and to see to it that they are not carried away by Rome's devilish dogmas.

Man's Dilemma

From time immemorial men have uttered the cry of Job: "Oh that I knew where I might find Him! *that I might come* even to His seat!" (Job 23:3). Man has found himself in a dilemma from which there seems to be no escape; man realizes in his deepest moments that he is without God; man also realizes that he is estranged from God because of sin. Further, he knows that some day he shall face God, not as a loving Father but as a damning Judge. These facts are inescapable. God has written them upon the human heart. The history of religion demonstrates that man has been searching for a "mediator" to protect him from the "God of wrath."

Go back in memory to the Garden of Eden. Eve has been deceived. Adam has broken God's Word. Their sin has aroused His wrath. They flee from God vainly attempting to hide themselves from Him. God seeks them out and says to Adam: "Adam, where art thou? And he said, I heard Thy voice in the garden and I was afraid, because I was naked, and I hid myself" (Gen. 3:9, 10). Follow the record. Not only does Adam attempt to hide himself from God, not only does he confess his sinfulness, but furthermore he blames God for giving him a woman through whom he was deceived. In desperation, man hides behind a fig leaf. But Adam could not escape God.

Universal Experience

The experience of Adam is the universal experience of mankind. You who are parents need only to observe the conduct of your children when they have done evil in your sight. If one of the children does wrong during the day, if he has been properly trained, he will know that when father comes home his sin will merit the father's wrath and punishment. Fear governs his conduct the remainder of the day. He schemes as to how he may avoid his father at his home coming, or he tries to "buy off" mother in order that she will shield him against father.

Name any phase of life you may and you can discover this spirit of mediation. We often say "it is not *what* you know but *whom* you know that counts." For man has developed the idea of a mediator in order to make life easier for himself. It is true in business and politics; it is evident in social life; it is inescapably true in religion. God has written this law on the hearts of sinful men. "My holiness demands a mediator! Your sin has aroused my wrath. My righteousness excludes your sinfulness." And hounded and haunted by this truth, though deep in sin, man has been searching for a way to satisfy God's wrath. Has he not found it because God has not supplied it? The answer is absolutely no! God has provided a way whereby man can come to Him but Satan has blinded man to "the new and living way."

God's Mercy

If we go back to the Garden of Eden, we observe that God did two things for Adam and Eve. To be sure they felt the judgment of God for their sin, but they also experienced the mercy of God. After the judgments were pronounced, we read: "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them" (3:21). Man's effort at mediation is set aside. God's provides a shield for man's nakedness in the skins of animals, which entailed sacrifice. Here, in picture, we have mediation at the price of blood, looking forward to the promised Mediator—the Lord Jesus Christ. Furthermore, the way to God is opened, and provision is made for its being kept open: ". . . and He placed at the east of the garden of Eden Cherubim, and a flaming sword which turned every way to keep the way of the tree of life" (3:24).

The expression "to keep the way" has been greatly misunderstood. As a small boy going to Sunday School I remember seeing a picture which was supposed to portray this scene, the artist pictured the way as being closed to all comers. Adam was barred from the way. The sword of the cherubim in flaming judgment was pointed toward those who would attempt to enter the barrier. Now this is an entirely erroneous conception of the passage. It is not that God has barred the way to Himself, but rather, having opened the way, He has posted the cherubim to protect the way by keeping it open at all costs.

During the recent war, the late President Roosevelt used this particular expression in one of his great speeches. Poland with some of the other countries of Western Europe had been conquered by the German hordes. Great Britain was hard pressed. The battle of the Atlantic was about to begin. Addressing his remarks to England, having commented upon lend lease, the President said, "As for Iceland, we are determined at all costs *to keep the way* to Iceland." What did he mean? Iceland situated strategically in the North Atlantic was in the hands of the American government. Thus the sea lanes were assured of permitting the safe transit of ships as long as Iceland remained in friendly hands. Roosevelt said in so many words, no matter what the cost, we will keep the way to Iceland open in order that shipping may be unimpeded in its course across the ocean. The way was to be kept open. God has not only provided a way but He has seen to it that it shall be kept open in order that men might come to Him.

The World's Darkness

Since the Devil cannot tamper with the way, he therefore distorts the knowledge of the way to the hearts of men. He blinds their eyes, he hardens their hearts, he causes them to walk in darkness. The Devil's masterwork is to keep man away from God. Satan's great instrument to accomplish this diabolical work is religion. His greatest instrument for this purpose is Rome which manifests all his chicanery at its worst. In this darkness, men may cry in the word of Binney's great hymn:

Eternal Light! Eternal Light!
How pure that soul must be,
When, placed within Thy searching sight,
It shrinks not, but with calm delight,
Can live, and look on Thee.

O how shall I, whose native sphere,
Is dark, whose mind is dim,
Before the Ineffable appear,
And on my naked spirit bear
The uncreated beam?

Let the Devil distort the way to God, man knows that of a certainty this one thing: that in his own heart there is no light at all, and that in God, there is no darkness at all. And man in his darkness knows that there must be a right way to God. The very restlessness of his heart bears testimony to this fact. How wonderful then is the truth as expressed in Binney's hymn in its concluding verses:

There is a way for man to rise
To that sublime abode:
An offering and a sacrifice,
A Holy Spirit's energies,
An Advocate with God:

These, these prepare us for the sight,
Of holiness above:
The sons of ignorance and night
May dwell in the Eternal Light,
Through the Eternal Love.

God, the Father, in the Person of the Lord Jesus Christ, has opened the way through enemy territory which leads to Himself. Man may have access through the "new and living way." This way is the only way. "I am the way, the truth, and the life; no man cometh unto the Father but by Me," says our Lord (John 14:6).

(Continued on page 44)

The radio quiz program INFORMATION PLEASE was once sued for damages to an automobile. One night the men on the program were ordered to shut their eyes and tell the color of their neckties. A man driving through Boston with his radio turned on, heard the query. He closed his eyes, hit the car ahead of him, and paid a bill for fender damage, then sued the radio program. Blind obedience is never correct unless it comes from the Lord. He alone keeps your eyes open and makes you see the truth. If you obey Satan's invitation, it will always be to close your eyes and you will always crash.

FEAR NOT

By

WILLIAM H. WRIGHTON

Should all the hosts of death,
And powers of Hell unknown,
Put their most dreadful forms
Of rage and mischief on,
I shall be safe; for Christ displays
Superior power and guardian grace.

"Fear thou not; for I am with thee: be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Isaiah 41:10.

Heathen hearts have always been filled with fear. Hideous idols induce fear. Superstitious ceremonies suggest fear. Brutal customs beget fear. Fear ye! Fear ye! is the universal cry of pagan religions.

Communism, like Naziism before it, aims to create fear and to rule by anxiety. There is fear everywhere behind the Iron Curtain. Even the lying harangues of the leaders of this world-wide immoral tyranny are an unconscious expression of their fear. There would be no Iron Curtain but for fear that their own people might know the truth about other nations, and fear that other people might learn the truth about the lands of the despots.

Strange to say, fear has encroached upon Christian countries today, and even here men's hearts are failing them for fear. But fear is not compatible with trust in God. His command to us is "Fear not . . . be not dismayed." World conditions may well strike fear in hearts that make not God their trust. But the godly may say, even in times like these, "I will trust and not be afraid. Therefore will not we fear, though the earth be removed. Though war rise against me, in this will I be confident."

The divine companionship is an antidote of fear. It is this that enables us to say, "I will fear no evil, for thou art with me." Consciousness of weakness creates fear, but conscious companionship with Christ, our Almighty Lord, casts out fear.

Divine relationship is another factor in casting out our fear. He is not only with us, He is our God. I almost said He is part of us. Well, He has made Himself to be our Father, and how can we fear with such a Shield and Defender, who is the everlasting God, the Lord, the Creator of the ends of the earth, who fainteth not, neither is weary? There is no searching of His understanding. He knows how to take care of the total problem and meet every unknown eventuality.

Fear not, I am with thee;
O, be not dismayed!
For I am thy God,
I will still give thee aid.

The child loses his fear when his father holds his hand, for he knows that not only his hand is in the hand of his parent, but that he, himself, is in his father's heart. There was a lovely lane in old Godmanchester where I lived as a boy that I hardly dared to walk alone, but when my stalwart father was with me I knew no fear.

Strength casts out fear. Weakness produces fear. God gives us a great promise when He says, "I will strengthen thee; yea, I will help thee." His touch creates power within, and strengthens us with might by His Spirit in the inner man. No other strength can be made perfect in weakness. For others to help there must be latent elements of power, but God needs our weakness as a sphere to display His power. His strength reaches its goal through our weakness.

O, Son of God, Thou needest me.
Thy strength, my weakness needs,
Thy grace my worthlessness,
Thy greatness needs a worm like me
To cherish and to bless.

Righteousness and courage are allies. Fear is the fruit of unrighteousness in men and in nations. "Fear not, for I will uphold thee with the right hand of my righteousness." It takes strength to stand and some ability to be helped, but when we are without strength and having no might, we are helpless; even then God can uphold us. For His right hand is full of power, and the right hand of the Lord doeth valiantly. When we are assured that we have espoused God's righteous cause, we can be delivered from all fear, for we know that to them that love God and are the called according to His purpose all things work together for good. So that we may boldly say, "The Lord is my helper, and I will not fear what man shall do unto me."

Ye fearful saints, fresh courage take!
The clouds ye so much dread
Are big with mercy, and will break
In blessings on your head.

Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning providence
He hides a smiling face.

"Fear not ye," said the angel unto the women who came to see the sepulcher of Jesus, "for I know that ye seek Jesus, which was crucified. He is not here: for He is risen, as He said. Come, see the place where the Lord lay." We need not fear if we seek the crucified, risen, and returning Saviour. Love Him and love one another, and His love is perfected in us, and there is no fear in love; but perfect love casteth out fear.

"Fear not, little flock."

EDITORIALS

REALISM

Life is realistic — I mean *Life* magazine. Among many national periodicals it is rare to find the truth told as it appears in *Life*. In late January it took Truman's speech — a nice mild speech as speeches go, and pulled three short sentences out of the middle of it and exposed them to the glare of logic. If you have a chain that is not quite long enough and decide to make one extra link out of silvered paper, it may look like a chain, but it will pull apart at the first tension. Thus Truman's speech was revealed for exactly what it was — a piece of blind folly.

The sentences were the following: "If we build our strength — and we are building it — the Soviet rulers may face the facts and lay aside their plans to take over the world. That is what we hope will happen, and that is what we are trying to bring about. That is the only realistic road to peace." *Life* headed its page editorial: THIS WAY TO SUICIDE. *Life* ended its remarks by saying

"It is not a realistic road to peace.
It is not a realistic road to anything.
It is the road our enemy wants us to take.
It is the road to our defeat.
It is the way to suicide."

Life, you are so right. For it is as impossible to get the rulers of the Soviet people to think in terms of peace as it is impossible to get a lion to give over his appetite for meat.

But President Truman is not the only one who is in a fog. Read these horrible words from the *Christian Century*: "If the American people are beginning to realize that bomb 'secrets' are an illusion, they may be ready to insist that their government shall make a strong new effort to work out, through the UN and with the Russians, an effective international convention for atomic energy control." While we are at it, let us work out a convention with rabbits not to eat our lettuce, a convention with dogs not to bark, a convention with pigeons not to dirty the facades of our buildings.

Many have not realized that Korea was a Pearl Harbor and that we have been at war since last June. Let there be universal military training, let there be all-out controls, let there be ultimatums to China and Russia to draw back their forces — for they are one — or be bombed with atomic bombs in all the places where it would hurt the most — Baku, Magnetogorsk, the Dneiper Dam, the Ploesti fields, and the A-bomb centers.

Truman is following Acheson and the *Century* is following Dulles. I was going to say that these are six of one and half a dozen of the other, but that would be an insult to the figure six. They are zero of one and naught of the other. To follow them is truly to walk the way of suicide.

Oh that God would raise up an Oliver Cromwell to lead us in these days!

THE SHOE FITS

There is an old proverb which says that if the shoe fits, it is to be put on. The meaning behind this is that when a statement is made and applies to your condition, you are to accept it and draw the concluisons which are warranted by the situation.

In our February issue I wrote an editorial entitled, "Intangible It." It described a wealthy church which had a remnant of the godly believers who were restless because of the dead orthodoxy that hung over the place like the smell of flowers at a funeral. A brilliant and godly woman is teaching Bible classes that furnished the real source of spiritual power for the group of believers who are alive to the situation.

I have had letters from two different ministers chiding me for writing about their churches (they were both wrong). One of them tells me that he knows that Mrs. Blank is doing fine work in his church, but that he, too, is really trying to hold the church together in a difficult situation. In two communities where I have ministered in recent months people came to me with the editorial saying that they recognized the situation as being in their churches (they were both wrong). The official board of one church took the matter under discussion and appointed one of their number to talk with me about revealing the situation in their church after I had once preached in it (it was not their church!).

One of the unwritten laws of writing—even recognized by the Supreme Court—is that a journalist's sources of information must be confidential. The first two that tried to identify the editorial with their churches were told flatly that they were entirely wrong. After that I took the attitude that they were finding a shoe that fit them and that it might be best for them to wear it. I believe that three churches at least are now convinced that I was writing about them. Perhaps the situation is very widespread. Surely if there is any possibility that a church could identify itself as carnal and worldly, its proper reaction and attitude should be to get on its face before God and not try to make trouble for those within its membership who are the true salt of the earth keeping the whole mass from going into open corruption.

THE WORD WORKS

I almost never get to hear a sermon. For the past 23 years I have averaged preaching about 400 sermons a year, and there is not much time for me to hear any others. But I get my spiritual blessings in others ways. There is, of course, the primary blessing from the Word of God, the source of all our blessings here on earth, because God never blesses anyone apart from His Word. But there is a secondary source of blessing, and that is from the testimony of the people of God. I hear that someone has been greatly blessed, and that knowledge blesses me.

I recently held a week of meetings in Birmingham, Alabama, and then moved on to Memphis, Tennessee. While there I got a letter from a Christian in the former city that blessed my own soul. It read:

"I am writing to tell you that your ministry in Birmingham left one victorious Christian and no doubt a multitude of others. I think you have many happy surprises awaiting you in Heaven.

"Instead of *skipping* over passages which warn of God's chastisement upon His disobedient children, I now *search* them out with joy. I knew so well where they were that I could turn two pages instead of one and entirely overlook some portions.

"Now I have a confidence that the conditions for His blessing have been met, and also in His *keeping* power which gives me the boldness I need in interceding for my loved ones. I am asking Him to deal *gently* with them."

The last sentence refers to something I had said concerning unsaved loved ones. I said that the Lord will understand if we ask Him to deal with them gently, because we love them and do not want them to be hurt; but that if they do not respond to gentleness from the Lord we must be ready to ask the Lord to break them in pieces if necessary to bring them.

Another source of blessing to me is the way people who have been blessed under my ministry pass the news along to others. I hardly ever preach in any town that someone does not come up and say, "I have friends in Blanktown, a thousand miles off, who wrote to us to be sure and drive down to hear you. On their recommendation we have come a hundred miles, and we thank God for it." And in some communities I discover that some subscribers to *Eternity* have come a hundred or two hundred miles to spend a week at a local hotel or with friends in order to attend all the meetings.

If there comes a weariness, or a temptation to slow up, things like this give strength to go on.

BREAKING DOWN PREJUDICE

A school companion of early years, who also entered the ministry, recently wrote me a letter after having received the January issue of ETERNITY which came as the first issue of a gift subscription from a member of his church. There are sentences in his letter which I would like to set down here for all to see. He writes: "Let me hasten to say that I am truly impressed with ETERNITY. Its form is excellent and most of its material is of a high order. I have read your editorials and the article Tomorrow. The latter is a fine review of 1950 up to Thanksgiving time. I had feared I'd find you pointing to many instances of fulfilled prophecy and some new candidate for Antichrist that had appeared. You did neither. It was sane, clear, and well-written. The contributed articles look tempting and I plan to read them. You have been somewhat of a storm center, due perhaps to your God-given gift of expression. Here in this part of the country your name is associated with radicalism, negativism (?), and your coming is dreaded by many as a divisive influence. I do not find these characteristics in your writing. In fact, it seems to me to be entirely constructive for evangelicalism, and definitely destructive to Romanism and unbelief."

This pastor then extends an invitation for me to preach in his church. I have set down the paragraph from his letter because it is an illustration of the fact that truth can sometimes catch up with a lie and prevail. I know that my ministry is divisive only where Christ divides, and that it is constructive wherever the Spirit of God is allowed to take truth and build it into the hearts of men. I have truly sought to be intolerant only of error, sham, and hypocrisy. I have sought to commit all judgments of men into the hands of Christ and to judge nothing but doctrines and ways of working in the light of the Word of God. In my own church I have preached on prophetic subjects two or three times in a year as the subject matter of consecutive exposition brought the matter to its time of clarification. In my Bible Conference ministry I have spoken on prophetic subjects only when pressed by my host-minister, and then only in the general terms that could establish, strengthen, and settle the people of God. While I hold, personally, to a very definite system of prophetic fulfillment as I find it in the Word of God, I refuse to draw the lines of spiritual fellowship on whether or not a man agrees with a given sequence of trumps, seals, and vials.

I have been delighted that increasing numbers of ministers are receiving ETERNITY, for I know the great dearth of available sermonic material, and how these pages have helped many, many men in some measure, and have transformed the lives and ministries of some. With a feeling of great urgency I set before the people of God who are stewards of the Lord's money my desire to place this magazine on the desks of thousands of ministers. We will send it to groups of ministers from your list or ours if you feel led to send us a gift for this purpose. We believe this ministry is an increasingly important one.

MUSIC AND PRAYER

I love music; I love prayer. I hate music during prayer. Every once in a while I find myself in a service where they attempt to mix the two. The one who is called on to pray rises and waits for the room to come to silence. Instead the organ begins to play. If I am listening I squirm, for I want to follow the words of the one who is attempting to lead our thoughts to God and my mind starts reciting the words of whatever hymn the organist thinks appropriate to the moment. It is not possible for the human mind to carry two complete streams of ideas at the same time.

If I am called upon to pray and the music starts, I stop short. If the music continues, I wait a moment and then say, definitely, "Will the organist please stop playing while we pray." That does it.

Music is wonderful, and is the nearest thing to ecstasy that this world knows. But let us not have it with our prayer.

HIS PEACE

The Editor is in frequent correspondence with a friend who writes in every issue of this magazine, giving to our readers the benefit of his knowledge of theological literature that is long out of print. Dr. Basil F. C. Atkinson is the underlibrarian of Cambridge University, Keeper of the Western Manuscripts. During the war he monitored Continental broadcasts for the British Government. One day when I was having lunch with him in Cambridge, I asked him if he would put aside for a moment the natural modesty and understatement that characterizes most Britishers and give a few answers to questions that could be used in our more blatant America. I asked him about his work in the library and discovered that in his keeping were all manuscripts from the most ancient down to private papers of political and military leaders of the present generation. Dr. Atkinson must know manuscripts whether written in some dialect of Greek or some late degeneration of Latin or the various modern European languages. I asked him in connection with his monitoring of the broadcast which languages he understood. He replied, "All of the European languages except Turkish." I was silent with amazement for a moment and then asked, "Does that include Russian, the Baltic languages, Polish, Ukranian?". He replied that it did. "The Scandanavian and Germanic languages?" Again the answer was in the affirmative.

Here is a man then who can be understood from Portugal to Moscow and who can read directly the writers from Homer to Churchill.

The reason for the writing of this is a sentence in the latest letter I have received from Dr. Atkinson. Closing the letter about another matter he writes, "What a wonderful world situation, just what the Word of God says! Yours in His peace."

God has said, "Not many noble, not many mighty, not many wise . . ." but it is refreshing to see that among the great intellects of our day there is one (and he is not alone) who is resting quietly in the Word of God, possessed of that peace that passeth all understanding.

Bringing Back The King

By VANCE HAVNER

● *"Why speak ye not a word of bringing the king back?" 2 Sam. 19:10.*

The text is from the last sad years of King David. Absalom, his handsome and well-beloved son, has rebelled against his father, finally to suffer violent death at the hands of Joab. King David has been forced to leave his throne and flee for safety. It was not his first experience as a fugitive but it was his saddest. Absalom, however, was slain and now it is time for the king to return. It is the subject of conversation throughout all Israel.

David is particularly concerned that he be invited to return by his own tribe of Judah. He wants to come back by invitation in kingly fashion and he has to send word to the priests to speak to the elders saying, "Why are ye the last to bring the king back to his house?" He has to remind them further, "Ye are my brethren, ye are my bones and my flesh: wherefore then are ye the last to bring back the king?"

It must have been embarrasing to David. His own people of Judah and especially the priests and elders should have taken the initiative, should have been the first to invite the king back to his throne. But they had to be reminded and prodded by the king himself to do their very obvious duty.

The King of Kings

Leaving the story now, we proceed to apply this text to David's greater Son, our Lord Jesus Christ. He, too, was of the tribe of Judah. He came to His own people and His own received Him not, but He is to return one day to reign not only on David's throne but as King of kings and Lord of lords. During His absence there have been many would-be usurpers. We have been plagued with plenty of Absaloms. We have taken up with this upstart and that and the pages of history are filled with the scheming and rebellion and delusion of pretenders to the throne. Men have been weaned away from the true King by one Absalom after another and they will continue to be until the very last usurper, Antichrist himself, shall claim to be God.

Of one thing we are certatin, however. Every one of these counterfeits is doomed to defeat and destruction. The higher they climb, the harder they fall. And there never will be peace and safety on this wretched earth until He shall return whose right it is to reign. But return He will and that blessed event could happen at any time.

Just here emerges one of the saddest questions in our modern world. If the King of Glory is to return to reign forever, one would think such wondrous news would be on every tongue. One would expect the street-corners to buzz with such a topic of conversation. It would seem that telephones would hum with such a theme, that all our gatherings would find men and women discussing such a momentous event. But, alas, one feels like walking the streets and asking chattering groups all excited over football and canasta, "Why speak ye not a word of bringing back the King?"

What is the explanation of this phenomenon? When Jesus came to earth the first time, there were three great world forces, the Roman world of government, the Greek world of culture, and the Hebrew world of religion. Yet none of these was looking for the King. The mighty Roman world of government had accomplished wonders, had welded the world together to some degree, had linked much of it with highways, and maintained some semblance of law and order. But government had failed to meet the problem of sin and humanity wallowed in iniquity.

The Greek world had created a culture of which it had been said: "Two centuries of ancient Athens produced men who in statesmanship, philosophy, letters, oratory, and art, set standards for all subsequent time." Yet the world was reeking in filth and corruption when Jesus came.

The Hebrew world had given to man the worship of one God, the Mosaic law, the highest standards of righteousness. Yet the world knew not God and worshiped gods of its own.

Into such a world the King came only to be rejected by even His very own. And yet as He died on Calvary His superscription written in the three languages of these three worlds, Latin, Greek, and Hebrew, proclaimed Him a King.

The telephone operators in a certain small town were intrigued by the fact that a man telephoned at eleven o'clock every weekday morning for four years to ask what time it was. Finally their curiosity was excited and they asked him why he always called at that time. He answered that he ran the engine room at the near-by factory and that he checked the time so that he could blow the noon whistle at the right moment. They all laughed because they said they had been setting their clock by his whistle.

This is a perfect illustration of the religion of many people. They build up their ideas by the general concensus of what others around them are thinking. That is why the world has the idea that works are necessary for salvation; that God might be too good to send anyone to Hell; that one religion is as good as another; and all the other false ideas that circulate commonly. The Word of God is the only certain check on truth, for it is from the changeless God.

No Whisper Today

Today we have the world of government, the world of culture, and the world of religion. It is time for the King to return but you will listen in vain to hear either of these worlds speak a word of bringing back the King. Do you catch the faintest whisper of it from the world of government? Statesmen and diplomats huddle the world around to plot and plan the world of tomorrow but the only one who can unscramble this mess and assemble this world-wide jigsaw puzzle is left outside the door. Whether the United States Senate or the conference of the United Nations or the get-togethers of the Big Four at Versailles or the Big Three at Yalta, why speak they not a word of bringing back the King? Certainly the world of government has failed to solve our problems. We merely exchange one dilemma for another on our way to the World State of the Antichrist, the worst of all. We get rid of this dictator and that but we are on our way to the worst tyrant of all time. Man is not capable of governing himself and will not submit to the government of the Son of God.

Listen to the modern world of culture and you will never hear a word of bringing back the King. Are they looking for Him in our universities? Is modern education getting ready to welcome him? If you should rise in any academic convocation and propose the return of Christ as the solution of the world's headache and heartache, you would be viewed as a crackpot. And yet you need only to read the literature, and look at the art, and study the culture of this age to know that man by his wisdom has not only failed to know God, he has descended to a moral and spiritual state beneath the dignity of the beasts of the field. The world of culture flounders in a cesspool of iniquity.

No Place for the King

Is the modern world of religion looking for the King? Millions in heathendom bow before sticks and stones. Other millions have their great religious systems with no place for Jesus. The world of religion has not solved the need of the soul of man for there are more lost souls today than in all history and the heathen multiply faster than ever.

You will remember that King David was concerned that His own tribe of Judah should welcome him home. Today one feels like turning to the Jews, to that nation "of whom as concerning the flesh Christ came" to ask them, "Why speak ye not a word of bringing back *your* King?" There was a day when their King was on trial and their chief priests cried, "We have no king but Caesar." From that day to this they have known one Absalom after another, they have suffered as no other race on God's earth. But when Jesus hung on the cross His superscription read, "Jesus of Nazareth the King of the Jews" and this poor plagued people shall yet look on Him whom they have pierced and receive Him as their sovereign. Some of them as individuals so look for Him now, but there must come a day when all Israel shall be saved for David's Son must reign in Jerusalem.

The Church Silent

But I press on the saddest of all applications of our text. If the world and if Israel have up to now refused the King, certainly one would expect in the church to find plenty of conversation about bringing back the King. It surely was a lively subject among the early Christians. But, alas, one can sit in many a Christian assembly day after day and never know that the King is coming back again. One may listen to hours and hours of addresses and discussions about the fix we are in and hear religious panaceas proposed *ad infinitum* and never will a word be spoken of bringing back the King. Here is the saddest spectacle in the church today and one feels like standing in many a gathering of the King's own people to ask, "Why speak ye not a word of bringing back the King?"

Of course, one hears much about bringing in the Kingdom but nothing of bringing back the King. Kingdom work, Kingdom causes, Kingdom ideals — all this we hear but let one speak of the King's return and one is viewed out of the corner of the eye suspiciously as though he had brought up a very troublesome subject. Some dear brother is sure to remark that it is a controversial subject. Well, any doctrine of the Christian faith is controversial. Other Bible themes have not been ignored because they are controversial.

To be sure, as with any other doctrine, some have gone overboard on the matter and have concentrated on prophecy until they need to be balanced as did the Thessalonians of old. But I am also persuaded that with most Christians today the Devil has never had more success with any of his designs than with this, that he has silenced the lips of believers on bringing back the King. It is almost inconceivable that any truth as clear and as frequent from the lips of our Lord should be on so few Christian lips today. It is amazing that the blessed hope which appears on almost every page of the New Testament and which was so great a part of early Christian faith should be ignored as though it were a questionable quirk.

Love of His Appearing

Someone may ask, "But what good would it do to talk about the King's return? That is God's business and He will take care of it in His own time and way. All that we can do is to be ready." That is a very popular argument today but the New Testament Christians were not content merely to be ready. They loved the King's return, they looked for it, and they lived in the light of it.

There is no use denying it, one fails to find in much of our religious world today the *love of His appearing*. What we love usually manages to get into our conversation. What is down in the well of the heart will come up in the bucket of the speech. When men refuse to speak of bringing back the King, either they do not love it or they are not prepared for it. There is indeed an academic speculation about the doctrine that can be almost as cold as the denial of the doctrine. But usually when men love to speak of bringing back the King, they love His appearing.

The early Christians *looked* for His return. Preparation was accompanied by expectation. It is true that Jesus did not return during their lifetime but no one is mistaken when he lives as though He might come before death. It is always proper to live looking for that blessed hope and remembering that unto them that look for Him He shall appear the second time without sin unto salvation.

And these believers *lived* in the light of the Lord's return. What good does it do to speak much of His appearing? Well, for one thing, "Every man that hath

(Continued on page 42)

• A Window on the World

DEAD MAN'S BUTTON

An engineer on the crowded Lackawanna Railroad commuter train fell dead at his controls shortly after 5 p.m. on February 12 as the train passed through Jersey City. The train, however, was brought to a smooth stop by the release of the dead man's button, on which pressure must be maintained, and none of the train's 600 passengers was injured. Trainmen flagged down another train which was passing on a parallel track and in nine minutes the passengers were transferred.

It is too bad that there is no dead man's button in a pulpit so that when an unregenerate preacher teaches death it shall not affect his congregation.

RELIGION IN ISRAEL

The Parliament of Israel (the Kuesset) has unseated Prime Minister Ben-Gurion on a 49-42 division on the religious question in Israel. Under the Israeli form of Government the Cabinet must resign if defeated on any resolution voted on in Parliament. The Israeli Government had been composed of a coalition of Ben-Gurion's Socialist Party, the Orthodox bloc, and the Centrist Progressive Party.

There has been much discussion in Israel over the place of religion in the state, and the problem has been argued from every angle. The arguments have centered around the question of education, as there are those who wish religious education in the various school systems and others who wish no religion at all. There are many emigrants from Yemen and as these are all of very orthodox religious background it has been agreed by all that these children should receive religious education. The Orthodox bloc wanted this same arrangement carried over into the schools being set up in the camps and colonies of refugees from Europe. Ben-Gurion refused this request of members of his own Government. A vote was forced and the various parties split, not voting according to party lines. The result was a defeat of the Government, and the consequent calling for a national election in which the entire electorate will be called upon to vote for candidates who will announce their religious and educational programs in advance of the elections.

It would appear according to the prophecies of the Bible that the orthodox religious party will some day come to dominate the land, before the time of the treaty with the Antichrist which is to give the Jews the possession of entire land for a period of seven years. It should be realized that the present occupation of a portion of the land by a part of Israel is not the fulfillment of the Bible prophecies. God is going to marry Israel to the land; what is now visible is not a marriage but a rape which is only partly successful and which must lead to further tribulation.

GIANTISM

The Architectural Review, concerning American Architecture and its Hollywood, Main Street, Grand Rapids period tendencies, says: "Europeans rather than American are the ones who show themselves uneasy about the health of the States. . . . To the thoughtful European, the trouble with the U.S. is not that it has spurned, but that it has not spurned the Old World; that far from creating a new kind of world it has merely raised to power of 'n' the potential of the old, lending to the virtues and vices of materialism a kind of giantism in which there is nothing new except giantism, so that the new world is merely the old one drawn in caricature."

POSTSCRIPT TO THE ARTICLE ON ECUMENISM

In Cincinnati recently some 60 leading Protestants, representing the National Council of Churches, met to consider a plan for a united church. The plan, a blueprint for a new organization, was an ingenious paste-up of Methodist, Presbyterian, and Congregational features. 1) *Congregations* (Congregational) would more or less run themselves, would decide for themselves their form of worship, of administering sacraments, etc. 2) *Presbyteries* (Presbyterian) would ordain all ministers. Each presbytery would be made up of a minimum of 20 men; one minister and one layman from each group of ten or more neighboring churches. 3) *Conferences* (Methodist), each comprising three or more presbyteries, would meet annually, would each elect a bishop to serve as administrative superintendent and "spiritual counselor and guide." 4) *Moderator* (Presbyterian and Congregational), would preside over a General Council, half laymen, half ministers.

Time, reporting on the meeting, said that after two days of discussion none of the delegates seemed happy about the plan. The reason is that it will not work. The boys who are running the thing want to be popes with real power and they know that it will be hard to get the people to agree to it. They will use their autocratic power whenever they can and will bide their time until they can get another inch when the people are looking the other way.

WALKING IN UNITY

By RALPH L. KEIPER

We are not merely sinners saved by grace, but saints of the most high God as well. "For we are His workmanship — His poem — His masterpiece — created in Christ Jesus unto good works, which He hath before ordained, that we should walk in them" (Eph. 2:10). And as the "saints of God" we discover we are blessed "with every spiritual blessing so that with the Ephesians we say: "Blessed is the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing, in the heavenlies, in Christ" (Eph. 1:3). Truly we have been fully blessed. By the Father we have been chosen unto holiness and blamelessness, predestinated unto sonship — under the very eye of God, we have been welcomed home in the Beloved. Through the Son we have been redeemed, forgiven, and become God's inheritance. Through the Spirit we have been sealed "with the Holy Spirit of promise." We have Him as our earnest, our eternal guarantee of what is to be, when we shall be freed from the presence of sin, even as we have been delivered from its guilt, and are now being cleansed from its defilement.

Hid With Christ

Not only have we been blessed, as saints, but we have been equipped to live lives of saints, for we have been quickened from spiritual death, we have been raised from the course of this world to be seated with Him in the Heavenlies, no longer do we need fulfill the lusts of the flesh and the mind, "for our lives are hid with Him in God." Therefore, we are ready to follow the admonition of the apostle: "Since ye then be *risen* with Christ, *seek* those things which are above, where Christ sitteth on the right hand of God. *Set your affections* on things above, and not on things of the earth. For ye are dead, and your life is *hid* with Christ in God" (Col. 3:1-3).

Beginning at the fourth chapter of Ephesians and for the rest of the epistle, the apostle unfolds what the walk of the saints is to be. In the passage before us (4:1-16), we are told that we are to walk in unity. We have the exhortation to unity (1-3), we have the reason for unity (4-6), we have the means for the walk (7-13) and the results of the walk (14-16).

A Victim of Grace

Paul begins: "I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation, with which ye are called."

Paul does not write to the saints as an apostle, or as a preacher, or as a teacher, but as a prisoner. He writes as "a bondslave of Jesus Christ." Thus, his appeal to us is not born of theory, it is born of experience. As we noted before, a "prisoner" is one in bonds, or bound to one. *Vinctus,* a conquered one, says the Latin. Thus, as a victim of grace, Paul is writing to his fellow believers. He not only "begs" the believers, but he "summons, drafts, calls to his side," this is the force of the Greek term. Paul never forgot the sovereign grace of God which lifted him out of the pit. He lived his gratitude to God, he did not merely "mouth" it. He was vitally interested that his fellow believers should be thankful by their decorum as well.

Paul summons them "to walk worthy." In the term "walk" we have the idea of walking around, so that one can be seen from any angle. This is to say, that no matter where you are seen, no matter what you are saying, no matter what you are doing, you will be observed to the advantage, not the disadvantage, of our blessed Lord. This is your duty! You, as saints, are to "commend His glory." St. Jerome uses for the word "worthy," *digne,* from which we have our word "dignity." Why are we to have this dignified decorum? Simply because of our vocation. And what is our vocation? Sainthood! As saints we are to be God's "separated ones," and as such, while living in the bowery of the earth, we are to display the dignity of Heaven. In the very beginning of this letter Paul identifies those to whom he is writing as he addresses it "to the separated ones at Ephesus, to the faithful in Christ Jesus" (Eph. 1:1).

Walking in Dignity

Two elements which make up "our walking in dignity — in the manner worthy of our calling," is that we walk separate from the world, that we walk faithfully to Christ. Thus our dignified decorum becomes the highest devotion to Him who is our divine example. For, as the last clause of our verse states, "by which ye are called." We have been called to walk in dignity before the world, walking with the dignity of Heaven among men without Christ.

This does not mean that we are to have a haughty mien. On the contrary we are to be meek and mild. We read: "With all lowliness and meekness, with long suffering, forbearing one another in love" (Eph. 4:2). "With all lowliness," this is to say, we are to have a humble opinion of ourselves, a moral littleness, which brings to the conduct of the believer that modesty and humility which is characteristic of the saint after God's own heart. Only the realization of sovereign grace can produce this spirit within us. We shall be humility incarnate when we realize that we are saints by His good favor alone. St. Jerome uses the term *humilitate* from which our word "humility." "Meekness," is not a term used of anemic "milktoasts," but rather it has to do with mildness, and gentleness. It is firmness bathed in kindness. It is the iron hand in the velvet glove.

The next two words, "long-suffering" and "forbearing," explain the term "meekness" well. By "long-suffering" is meant endurance, constancy, steadfastness with forbearance. It is a long-suffering which is slow in avenging a wrong, it does not hasten to take offense. What is the purpose of our steadfastness? It is in our "forbearance," which means "to keep each other erect." The Latin word is *supportantes,* that is to say supporting one another in love. The spirit of the walk in unity is not to tear one another down but rather to

support one another, to keep each other upright, "in love." For love is the great dynamic of the Gospel. It was the love of God that extended His mercy to us. It was the love of God which sent our Lord to the cross. It was the love of God which made it possible for us to sing:

I heard the voice of Jesus say,
Come unto Me and rest,
Lay down, thou weary one, lay down
Thy head upon My breast:
I came to Jesus as I was,
Weary, and worn and sad,
I found in Him a resting place,
And He has made me glad.

The Unity of the Spirit

The goal of the walk is to walk in the unity of the Spirit. "Endeavoring to keep the unity of the Spirit, in the bonds of peace" (Eph. 4:3). "Endeavoring," here, is not the word which means to attempt, to try, a thing; rather it is the word "to hasten, to exert one's self, to give diligence to." Our business is to keep the unity of the Spirit with all that we have. For our testimony to the world is to be "the oneness of the body of Christ." It is to be a oneness based on the work of Christ, in the Spirit. In the word "to keep," we have the idea of "preserving, with the idea of saving, keeping intact." Our task, then, is to maintain the fellowship of the believers — maintain it in the bonds of peace.

We have been saved unto peace. We have the peace which comes from the knowledge that God's wrath has been stopped against us by the cross. We have the peace which comes from the knowledge that God loves us in Christ. We have the peace which is the result of our daily experiences of the sustaining grace of God. This peace is to be the bond which ever ties us to Christ and through Him, to each other.

In verses four to six, Paul states the reason for our walk in union. "For in one body, and in one Spirit, even as ye are called, into one hope of your calling." One Spirit has brought us into the body and has given us one hope of our calling. Having a mutual faith, and a oneness of hope, and being in union with Christ through the same Spirit, being delivered from spiritual death and quickened unto eternal life, we are to manifest these great truths by our conduct — living in union with one another.

Unity in Christ

"There is one Lord, one faith, one baptism" (4:5). The object of our life, of our hope, of our quickening, is the Lord Jesus Christ. Our unity finds its source in our Divine Lord. Everything we are, as saints, is because of Him. What we are is expressed in our "one faith," of which you and I have been made stewards. That faith which brought us out from self-righteousness into the righteousness of Christ, by which faith we live. "There is one baptism." We have been baptized into the body of Christ by the Holy Spirit. And as we publicly give our testimony through water baptism, picturing our identification with Christ, we serve notice that we are going to walk in union with Christ. Thus we are to maintain this unity as to our testimony. We are not to bring a reproach upon the name of Christ by living as does the world — by living a life which is not surrendered to Him.

Not only have we been called by one Spirit unto one Lord but we have been called by one Father: "One God and Father of all, who is upon all, and through all, and is in all."

In Him We Live

The world and its people may have their many gods. But for the redeemed saint, there is only one God, the God and Father of our Lord Jesus Christ. "He is upon all," His eye is upon us. You will remember that as His "adopted sons" (Eph. 1:5), we noted from the Latin that we were placed, by grace, under His very eye. "And through us," He is in us to sustain us. "In Him we live, and move, and have our being." And He is "among all," He is in our midst for fellowship. Not the external fellowship of unjoined believers, but within our hearts, in that true communion of saints made perfect by the true union of saints.

Seeing the nature of the walk and understanding the reason for it, how are we to maintain the walk? "For unto each one of us was given grace according to the measure of the gift of Christ. He gave some apostles, and some prophets, and some evangelists, and some shepherds and teachers" (4:7, 11). God has given to His Church various ministries which enable it to maintain the unity of the Spirit. In the terms "apostles, prophets, evangelists, shepherds, and teachers," we have the progress of the Gospel unfolded to us. By the term "apostle," we understand the one who is commissioned to bring the good news, the one with delegated authority from God. In the term "prophet," we have the one who "speaks for God," which expresses the nature of the apostle's authority. By "evangelist," we have given to us what the "apostle-prophet" is going to declare —the glad tidings of the perfect remedy for man's ruin in sin. In the term "shepherd," we see him whose duty it will be to care for the wee lambs as they are born through the Gospel, to protect and provide for them. The word "pastor" in the English version comes from the Latin *pastores,* which is to be translated as a shepherd, the true Greek word. And the shepherd takes care of the flock by feeding them well. Thus you have shepherds and teachers. For through the Word that saved them are the lambs to be fed. It was to the elders of the Ephesian church that Paul said: "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost has made you overseers, to feed the church of God, which He has purchased with His own blood" (Acts 20:28). This is the true work of the teaching shepherd. We see by these various gifts the progress of the Gospel; first the missionary, who speaks for God, who declares the Gospel to the salvation of souls that the souls might be cared for by the pastors as they are led into all truth concerning the Chief Shepherd, even the Bishop of their souls.

Driving along a Texas road at night, I became uneasy thinking I might have missed a turn two or three miles back. The road was good but I remembered a fork that I had passed without reading the signs. Mile after mile I drove on. I slowed down with indecision thinking that I should probably turn around and drive back to that intersection probably ten miles behind me. Then suddenly, in the distance, my headlights picked up a white marker. I increased speed and soon saw the shield that marks the U. S. highways. The figure 82 was clearly visible and that was the road I wanted so I continued my way with confidence.

In the night of our travel, God frequently gives us reassuring signs. A moment of doubt may arise, we may find ourselves in confusion, then in His love and grace, He draws us back to the cross. We see the mark of His love and go on fully reassured in perfect confidence.

The Perfecting of Saints

What will these various gifts do for the believer? They are "for the perfecting of the saints" (4:13). By "perfecting" we mean to render fit, to make complete, make one what he ought to be. God is not satisfied with the fact that we have given our souls to Him, having been delivered from the penalty of sin, He wants us to go on. Our being born again is just a commencement, the real beginning of eternal life for us. June is approaching, the month of commencements, when many shall be graduated from high school and college. As a young boy I often wondered why they called it a commencement, for in my view, it had been better called an ending, for school was finally over, we had received our diplomas, and the world was ours. But since having been graduated from college, experience has taught me that the word "commencement" is well chosen, because it is not that school is finished, but rather it is an evidence that life has begun in so far as a career is concerned.

When you and I come in salvation to the Lord Jesus Christ, it is not an ending, sin is not over. Salvation is a true commencement, eternal life has begun for us. These gifts to us through men of God are to make us what we ought to be. We are not to sit with hands folded and wait for Heaven. We are to grow in grace and in the knowledge of our blessed Lord.

The Edification of Saints

The second reason for the gift being given to the saints is for the work of the ministry. The word "work" has to do with deeds, has to do with actions, literally, with the deeds of the deacons, servants who assist their Lord, and minister unto Him. The third reason is for "the edifying of the body of Christ." "Edify" is from the Latin, which is to say "to build up." The Greek word is a very interesting one. It literally refers to the building of a home, the making at one's self at home in, as though to say, we are to become at home in the body of Christ. This leads to a certain knowledge of our Head, the Lord Jesus. This means that when we are in great trouble or need we know where to turn.

I know, that in the midst of ignorance I can go to Him for He has said: "If any man lack wisdom, let Him ask of God Who giveth to all men liberally, and upbraideth not" (Jas. 1:15). If I am in need of guidance, I know that He has said: "I will instruct thee and teach thee in the way that thou shalt go, I will guide thee with Mine eye" (Psa. 32:8). If I am to undertake a great task, perhaps in the foreign field, or in strange territory, I know that He has said: "When thou goest, I will lead thee; when thou sleepest, I will keep thee; when thou awakest, I will talk with thee" (Prov. 6:22). These Scriptures, and many like them will come to our minds, when we are truly "at home in our Lord."

Not Alone

The writer on one occasion had a blessed experience of knowing what it meant to be "at home in the body of Christ." It was midnight. In the midst of a blizzard, the ambulance was clanging its way to the hospital. Sick, and in physical distress, alone in the speeding machine, nearing the gates of death as peritonitis worked its deadly way through my body, I rejoiced in my Lord. I had left my mother and my friends, whom she had called, behind at home. They could do nothing for me but worry me with their grief. I do not remember reaching the hospital. I do remember thinking how the Lord must have felt when entering the Garden. His disciples could not follow Him. They fell asleep. To the outward eye He entered the center of the Garden alone. But He was not alone. The Father was with Him. In that ambulance that night, I was not alone. He was with me. And I had the assurance that if death were my portion, it would be only to see Him face to face. It is a wonderful thing to be at home in the Lord.

It is knowledge such as this that will bring us to the unity of the faith. We are at various stages of growth. But if we grow in the knowledge of Christ, not only in head knowledge, but knowledge which is translated into life, we will come into that perfection, that completeness, that maturity, which God desires for us. For we are to be a people who will daily experience the fullness of the Son of God in our lives.

Growing Up

In conclusion, the apostle gives us a three-fold exhortation: We are to be no more children; we are to grow up into Him; we are to be of blessing each to the other. As children we are believers who are "tossed to and fro," or as St. Jerome puts it, we are "fluctuating Christians." As we grow in Him we become stable. We are not deceived by the guile of men. But knowing the truths of our Lord, we conduct ourselves as it pleaseth Him. Day by day we grow like unto Him. People see not us, but the Lord Jesus.

Thus we are members of His body, different as members can be, yet one in Christ Jesus. Each supplying strength to the other through our divine Head, Jesus Christ. And not only are we a blessing to each other, but the body is made to increase, through the fellowship of the saints, demonstrated in Godly lives, others become saved through the testimony.

May we learn to be perfect. May we know His way. May we want His will. May we walk according to our vocation, may we, as saints, walk in His perfect way.

THE END

To celebrate an old man's seventy-fifth birthday, an aviation enthusiast offered to take him for a plane ride over the little West Virginia town where he spent all his life. The old man accepted the offer. Back on the ground, after circling over the town twenty minutes, his friend asked, "Were you scared, Uncle Dudley?" "No-o-o," was the hesitant answer. "But I never did put my full weight down." We smile at the old man but there is no doubt of the fact that there are many Christians who are exactly the same way. They are offered and receive salvation, they enter Christ but they never put their full weight down on Him. He's carrying them all the time but they are tense and unrelaxed in their Christian life and do not know the joy that comes from complete rest in Him.

Churchill's Memoirs

NOTES BY DONALD GREY BARNHOUSE

CHURCHILL'S *Memoirs* constitute one of the great documents of all historical writing. They are the day-by-day narrative of the conduct of the world's greatest conflict by the man who was at the head of the movement toward victory. Churchill was chosen by *Time* as "Man of the Half Century," but in my opinion he is the greatest moral force that has been on this earth since before Napoleon, and I believe that whatever there is left of history in the future will justify this opinion. The use of stories from his conduct of the great war cannot fail to hold the attention of listeners and many of them illustrate truths of the Word of God.

WHEN Rommel was making his first great advance across the Libyan desert, General Wavell wrote the war office concerning the grief of the German prisoners, "They stated they were badly shaken by our artillery fire and were very short of food and water. These troops wept when their attack was driven off, and their morale is definitely low." Upon this Churchill comments, "Perhaps it was because their morale and expectations had been so high that they wept." In the Christian life the believer is told that he must not have too much confidence in the flesh. "Let him that thinketh he standeth take heed lest he fall" (1 Cor. 10:12). If a man trusts in himself and then falls into sin, he will find himself not only defeated by the sin but in the slough of despond because of his awareness that his failure grew out of his supposed success.

WE sometimes sing, "Each victory will help you, some other to win." There is one sense, though, in which that is definitely false and misleading. Each victory depends not on the past but on the present maintenance of our position in Christ. When the Germans began to attack Greece, the British forces were in the north, deployed before Thermopylae. The German pressure began to be terrible, but Churchill tells of his thoughts at the moment: "I did not give up hope of a final stand at Thermopylae. The intervening ages fell away. Why not one more undying feat of arms?" The spirit was indeed willing but the flesh was weak. The crumbling of resistance in Greece and the evacuation of Crete, and then to Egypt was about to follow.

We cannot rely on the victories of the past, whether won by ourselves or others, as guarantees in our present conflicts. It is only when we avail ourselves of the superior resources that are hidden in Christ that we can know constant, unvarying victory.

IT IS ALWAYS well to live in the light of the coming judgment. Churchill shows on every page that he was living, working, and even writing for the ultimate verdict of history. While his primary motives were the honor of his country and his duty as His Majesty's Prime Minister, the shadow of the future lies heavily, and rightly, across all his actions. He tells of the great defeat in Greece and concludes, "I have now set forth in narrative the outstanding facts of our adventure in Greece. After things are over, it is easy to choose the fine mental and moral positions which one should adopt. In this account I have recorded events as they occurred and action as it was taken. Later on, these can be judged in the glare of consequences; and finally, when our lives have faded, history will pronounce its cool, detached, and shadowy verdict."

Paul puts it similarly: "With me it is a very small thing that I should be judged of you, or of man's judgment (Gk.: or of man's day): yea, I judge not mine own self. . . . He that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsel of the hearts. . . . " (1 Cor. 4:3-5).

THERE was some argument in the General Staff concerning the nature of the warfare that should be waged in the Middle East and in the north of Africa. Churchill was for pressing the battle. He wrote to the Staff, "We must not forget that the besieged (the British) are four or five times as strong as the besiegers. There is no objection to their making themselves comfortable, but they must be very careful not to let themselves be ringed in by a smaller force, and consequently lose their offensive power upon the enemy's communications."

It is a modern illustration of an ancient truth. "Fear not: for they (God's angels) that be with us are more than they (Satan's forces) that be with them" (2 Ki. 6:16). And in the next verse Elisha prayed, "Lord, open his eyes." When this takes place we shall know what John said, "Greater is He that is in you than he that is in the world" (1 John 4:4). We must not allow the weaker enemy to gain an advantage over us.

THE ROYAL NAVY had been called upon to undergo great losses in coming to the aid of the Army. Dunkirk had been evacuated by the Navy under great fire. Norway had seen an occurrence of the same thing. Greece had seen tens of thousands of men going over the beaches to the ships of the Navy to be carried to Crete. And now Crete was falling, and the Germans had complete mastery of the air. Destroyers were being sunk, cruisers were being put out of commission. It was suggested to Admiral Cunningham that perhaps the Navy had done enough. He replied, "It takes the Navy three years to build a new ship. It will take three hundred years to build a new tradition. The evacuation (that is, the rescue) will continue." Almost twelve thousand more troops were rescued, though the *Calcutta* was sunk and other ships were damaged. This must be the attitude of the Christian in his daily living: " . . . that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore" (Eph. 6:13).

SOME of the British soldiers left in Crete were befriended by the villagers and the Germans made barbarous reprisals against these valiant peasants, who were shot by twenties and thirties. Churchill writes, "It was for this reason that I proposed to the

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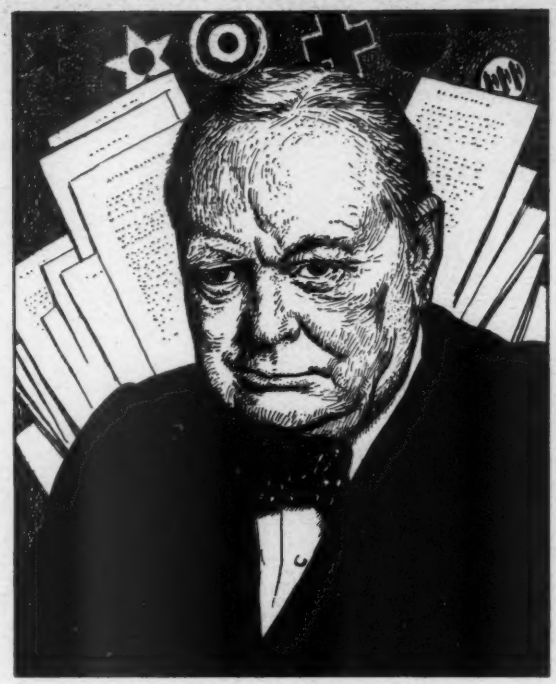
This is the second and concluding portion of the Editor's comment on Churchill's third volume, *The Grand Alliance*.



"War is mainly a catalogue of blunders, but it may be doubted whether any mistake in history has equalled that of which Stalin and the Communist chiefs were guilty when they cast away all possibilities in the Balkans and supinely awaited, or were incapable of realizing, the fearful onslaught which impended upon Russia. We have hitherto rated them as selfish calculators. In this period they were proved simpletons as well. The force, the mass, the bravery, and endurance of Mother Russia had still to be thrown into the scales. But so far as strategy, policy, foresight, competence are arbiters, Stalin and his commissars showed themselves at this moment the most completely outwitted bunglers of the Second World War."

And on a later page he writes, "Nothing that any of us could do pierced the purblind prejudice and fixed ideas which Stalin had raised between himself and the terrible truth." It is an illustration of the inevitability of the plans of God, but it can also show how the mind of unbelief will refuse the rays of light that are shined upon it.

If a man will not come to the truth, then he will not come to the truth. It is as simple and as terrible as that. But while the Allies might undo some of Stalin's stupidity, nothing can undo that which the soul does when it turns against the truth of God and welcomes the sword of judgment into its own bosom by its studied unbelief.

THE MAN who speaks as an atheist, an agnostic or a mere unbeliever will suddenly have all his words silenced and thrown back upon him. Every mouth shall be stopped, and all the world will be brought guilty before God (Rom. 3:19). On midnight, at the end of June 21st and the beginning of June 22d, 1941, the Russian radio broadcast propaganda against the capitalistic countries which were seeking to destroy her ally, Germany. At dawn the Russian villages were bombed and Russian planes by the hundreds were destroyed on the ground before the Slavs could make a gesture against their real enemy. Churchill writes, "Thus the ravings of hatred against Britain and the United States which the Soviet propaganda machine cast upon the midnight air were overwhelmed at dawn by the German cannonade. The wicked are not always clever, nor are dictators always right." And there shall come the dawn of the day of the Lord in which all lies shall be manifest and all unrighteousness revealed for judgment.

THE MAN who is going to do anything for God must have one definite purpose and stick to that purpose. Paul wrote, "This one thing I do . . ." (Phil. 3:13). Nothing could cause him to swerve from the straight race that led to the distant goal. Churchill knew that Germany was about to invade Russia and told many that he would support Russia against Hitler. The day before the invasion his secretary asked him if this was not bowing down in the House of Rimmon. Churchill answered, "Not at all. I have only one purpose, the destruction of Hitler, and my life is much simplified thereby. If Hitler invaded Hell, I would make at least a favorable reference to the Devil in the House of Commons." How true it is for the Christian that the nature of his salvation and his call greatly simplifies life for him! We, too, have but one purpose.

THE MAN who wishes to work for the Lord must carry on his work without any thought of what others are going to think about the way the work is being done. If we are yielded to the Lord and are fulfilling what we think is right, then we must not care what others think especially those who act as though they are conferring a favor on the Lord because they are leaning toward Him. Churchill illustrates this truth in the political world by setting forth that the more he did for Russia the more the Russians acted as though they were doing Britain a kindness. He says "In this long Moscow series (of telegrams exchanged with Stalin) I received many rebuffs and only rarely a kind word. In many cases the telegrams were left unanswered altogether or for many days. The Soviet Government had the impression that they were conferring a great favor on us by fighting in

Supreme War Council three years later, in 1944, that local crimes should be locally judged, and the accused persons sent back for trial on the spot. This principle was accepted, and some of the outstanding debts were paid."

Thus it will be in God's judgment in the future. Noah will be brought to stand beside Christ while his mockers shall be forced to bow the knee. Jezebel will bow to God in the presence of Elijah. And thus it shall be for *every* person who has sinned against a child of God. "Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship (God) before thy feet" (Rev. 3:9).

THE GREEKS used to say, "Whom the gods would destroy they first make mad." The Bible puts it: "But if our Gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them" (2 Cor. 4:3,4). Churchill sets forth the amazing blindness and stupidity of the Russians in the months before they were attacked by Hitler. Both the United States and Britain sought in every way to warn them. The pooled information of our intelligence services was put before them, but they received it as though it were an absurdity. Churchill says,

NEED!

The editor of ETERNITY doesn't like to say it, but the needs in Europe are so great that much of his tithe has been going to furnish food and other needs for some of the ministers and other Christian workers in Europe who are in dire need.

A close friend, who occupies a most strategic position for God, recently wrote me as follows:

> "A few days ago, one of our national newspapers carried a cartoon showing a lady in a butcher's shop purchasing a week's ration of meat. Holding the tiny package in her hand, she remarks, 'Don't trouble to send it. I'll take it home in my purse!' As the weekly ration is four-sevenths of a mutton chop, her task would not have been a difficult one. I tell you this to help you to understand what a wonderful help to the housewife is the gift which has just arrived, with tins of meat as well as chocolates, tea, and shortening. They really are a tremendous boon, and we cannot easily put our thanks into words. The young folk really need nourishing food which the rations, at their present absurd level, just don't provide, and to my wife and me it is a joy to be able to put before them the sustenance which your bounty supplies for us all. I think you know how sincerely we thank you for all your wonderful generosity."

Frankly, we need five thousand dollars urgently to meet the needs of Evangelical Christians in Europe. We will send you a receipt that will be valid for income tax purposes and you will have the assurance that your gift goes 100% toward meeting the dire needs of Evangelical Christians in Europe.

How about sending us a quarter or a half of your vacation money so that somebody in Europe, who is in full-time Christian work, may live skimpily.

DONALD GREY BARNHOUSE

Make checks and gifts payable to

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their own country for their own lives. The more they fought, the heavier our debt became. This was not a balanced view."

Did this stop Churchill from doing all he could to aid them? Of course not; not any more than the ill-considered attitudes of some who are in Christian work should stop us from doing all that we can for the Lord's work. We are working for Him and He will give us the reward for our task.

THERE ARE TIMES in life when any choice carries with it some consequences which seem bad. This is because we live in a world of sin, and the ramifications of sin are all of sin. The Christian must face the choices of life and act for the best as he sees divine leading, knowing that the Lord will judge him by the intent of his heart. Churchill was faced with a dilemma in connection with Russia, each alternative carried some evil with it. Britain had gone to war in the beginning over the violation of Poland's frontiers by Hitler. Was she now to work for a Russia which had violated those same frontiers and justify her in that violation? He writes: "We had gone to war with Germany as a direct result of our guarantee to Poland. We had a strong obligation to support the interest of our first ally. At this stage in the struggle we could not admit the legality of Russian occupation of Polish territory in 1939. In this summer of 1941, less than two weeks after the appearance of Russia on our side in the struggle against Germany, we could not force our new and sorely threatened ally to abandon, even on paper, regions on her frontiers which she had regarded for generations as vital to her security. There was no way out. The issue of the territorial future of Poland must be postponed till easier times."

When we find ourselves in life with similar decisions to make we must throw ourselves upon the grace of God and expect Him to do for us, individually, what God did not do for nations — namely, to open up a path of righteous choice before us.

WE HAVE to do our work without regard to the fact that others may get the credit and that we may be criticized for not having done that which we really did do. Churchill was very sensitive to the propaganda that was diffused by Germany and others to the effect that Britain was ready to let anybody else die for her, but that she did not use her own troops in the hard places. Because of the names of the divisions it appeared that others were doing the fighting. There were "Indian divisions," "armored divisions," etc., that did much of the fighting but the name "British" did not appear in the reports. The Indian divisions were composed of infantry and artillery; all of the latter and one-third of the former being British. All of the armored divisions were British. But because the name British did not appear in the reports people sneered at England for letting others fight her battles even though more than half of the casualties in the Middle East, including Greece and Crete, had been British. What was to be done about it? Churchill writhed under the criticism, but it is evident from his account that he knew that the only thing to do was to keep on sending the divisions into battle and allowing the credit to go where it would.

The real satisfaction could come in the privacy of one's own heart in knowing that all was being done that could be done and that the criticisms were entirely ungrounded. Thus we must go ahead for God. He will give the credit in the final day as He sees the yieldedness to His plans.

THERE HAS BEEN much discussion concerning Churchill's own personal religious faith and life. From long association with his writings I am convinced that he is a man of deep faith and of great reticences. He does not wear his faith easily on his sleeve. But listen to him describe the Sunday services on the occasion of his meeting with Roosevelt off Newfoundland for the creation of the Atlantic Charter. "On Sunday morning, August 10, (1941), Mr. Roosevelt came

(Continued on page 43)

The New Cosmology - A Scientist Cuts Loose

By A. MORGAN DERHAM

Mr. Fred Hoyle's lectures, currently appearing in HARPER'S MAGAZINE under the title, "Where the Earth Came From," critically considered in the light of scientific theory and theology.

One of the most obvious differences between the radio programs sent out from the transmitters of the monopoly British Broadcasting Corporation and the competitive commercial stations of the U. S. A. is that the BBC is not bound to judge everything by entertainment value. One result of this is a growing fashion in Britain for lengthy intellectual and philosophical radio lectures, sometimes given in series of six in consecutive weeks. One such series was first broadcast in 1950 over the high-brow Third Programme, but proved so popular that it was later rebroadcast over the nation-wide and generally popular Home Service. It was, significantly enough, a series of lectures entitled "The New Cosmology," and was given by one of the brighter stars among the younger dons of Cambridge University, Mr. Fred Hoyle.

Mr. Hoyle's lectures have aroused world-wide interest, and a summary was published in *Time* of November 20, 1950, in the Science section. The heart of the theory is the idea of "continuous creation." Matter, says Hoyle, is being produced continuously from the overwhelming mass of hydrogen which fills inter-stellar space.

What *Time* did not publish, however, was the conclusion of Hoyle's last lecture, in which he first of all dealt some hard blows at the materialists. "For instance," he says, "it is definitely up to the materialists to explain how consciousness has evolved in the human machine, exactly how your consciousness and mine can be squared with the machine idea. . . . "

So far, so good; Mr. Hoyle has a right to a respectful hearing in his own scientific field. But then he went on to consider "contemporary religious beliefs." "The cosmology of the ancient Hebrews," he says, meaning the cosmology of the Bible, "is the merest daub compared with the sweeping grandeur of the picture revealed by modern science . . . " Having suggested that religion is largely wish-fulfillment, Mr. Hoyle boldly tackles the problem of life after death. He concludes that because there is nothing that can be "physically detected" (i.e., by scientific methods) which survives death, there is no survival at all. He takes an even deeper plunge when he discusses the Christian doctrine of immortality. "What the Christians offer me is an eternity of frustration. . . . It strikes me as very curious that the Christians should have so little to say about how they propose eternity should be spent."

Time mentioned that Hoyle's talks had not been received with universal acclamation. But that is a mild way of summing up the two following talks with which the BBC allowed other speakers to refute or challenge his over-confident assertions.

The first of these "replies" to the New Cosmology and its champion was given by a scientist, Professor Herbert Dingle, of London University. Professor Dingle certainly did not spare his opponent. His criticism followed the following lines:

(1) This is a time when all astronomy is in the melting pot; and yet Mr. Hoyle presented his theories as if they were a solidly based, settled statement of accepted fact. "Mr. Hoyle has presented this kaleidoscopic panorama as a fixed, unchangeable, complete pattern," said Professor Dingle.

(2) Mr. Hoyle gave the impression that his theories were held by the majority of scientists. Actually, said Professor Dingle, "the number of scientists who would range themselves with him on the larger questions . . . could be counted on the fingers." No fewer than three rival and alternative theories of the origin of the solar system were presented to the Royal Astronomical Society in 1945.

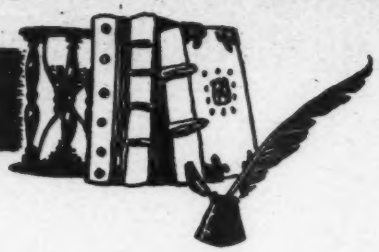
(3) Mr. Hoyle told his story as if it was certain, unquestionable, using the phrase, "This must have happened," and similar expressions. "The fact is," comments Professor Dingle, "that in such matters, certainty, or anything approaching it, is quite out of the question." Again, "Neither Job, nor Mr. Hoyle, nor I was present when the foundations of the earth were laid . . . !"

(4) Mr. Hoyle presented his picture as if it were a final one — the "last word" on the subject; he doubted whether there were any astonishing new developments to be unfolded. In the most deadly paragraph of his whole counter-attack, Professor Dingle listed the revolutionary changes in scientific theory and outlook which have taken place in the last fifty years. "In 1901 came the first evidence that energy was radiated in discontinuous units. In 1911 Rutherford showed how the atom was constructed of electrons revolving round a positive nucleus. In 1913 Bohr showed how such an atom could radiate and absorb energy in the way that atoms in stars do . . . " Professor Dingle listed eight more such discoveries between 1915 and 1948, and then added the most cutting comment of all, "And in 1950 Mr. Hoyle has discovered that everything of fundamental importance is probably now known!"

Summing up, Professor Dingle remarked, "If his account is read as an example of the speculations in which astronomers are now indulging rather

(Continued on page 39)

He Being Dead Yet Speaketh



GEORGE CRABBE

Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time — I Peter 5:6

The name of George Crabbe is well known to all who are interested in English literature. *The Library, The Village, The Borough* are familiar to those who study the Georgian period. It is not so well known that twenty-one of Crabbe's sermons were published in 1850, eighteen years after his death, by J. D. Hastings, rector of Trowbridge, where Crabbe had spent his last years. The sermons show little expository power but are full of a moral sincerity not unlike that of William Law, whose work had such an influence upon John Wesley. They illustrate the firm hold that Christain doctrine and ethic had upon the ordinary mind even outside evangelical circles in the early nineteenth century.

Here is his sermon on *Christian Humility,* the text being 1 Peter v. 6:

It is not an easy thing to be truly humble, but it is a very easy and common thing to express a humility that is not true. The difference between true and false humility is not in appearance. So far as it is expressed by outward and visible signs, the one may resemble the other in a great measure. To say that we are poor, vile and miserable offenders may be an act of humility of either kind; to kneel down and solemnly beg forgiveness is becoming, natural, and proper; to appear dejected and sorrowful, repentant and abased, is the part of one who is conscious of sin and unworthiness and I might go on and point out many other tokens of penitence and humility, but still none of these, nor all together, are *proofs* of that humble spirit which Christianity requires, and which is so well pleasing in the sight of our Creator.

The distinction is, that humility in the one case, the false humility, goes no further than the tokens and expressions; and, in the other, the true, it proceeds from a contrite spirit, and is accompanied, not only by sincere repentance, but by "works meet for it," by unfeigned sorrow for sin, and earnest amendment of life. False humility produces false security; for it is very natural for those who think they are humble in heart, when they are only humble in manner and form, to think also they are secure when they are only confident.

We must, therefore, guard against this deceit of false security and all our too confident hopes and unscriptural expectations by careful inspection of our hearts, vigilance in our conduct, and judgment of ourselves, which are so necessary for all who would be truly humble. True Christians are so far from being presuming and confident, that they even lose the recollection of their good works in the sense of their sins and omissions. "When saw we Thee an hungered or thirsty, or sick, or in prison?" is described as the language of the righteous by our Lord in His representation of the judgment day. They are sensible of many sins and infirmities, though not of habitual and obstinate transgressions. . . .

That you may see the deceitful nature of this false security, and the truly humble spirit of a believer who works out his salvation with fear and trembling, with pious and patient spirit, consider the examples of good and holy men of old. Abraham, the father of nations, a righteous as well as a mighty man, highly revered by his fellow-creatures, highly favored of Almighty God, chosen and called for an especial purpose—this holy and venerable person, in his own opinion, was a poor and sinful creature. "Behold," said he, "I have taken upon me to speak unto the Lord which am but dust and ashes." And this, after he had received such favors and honors, that no prince on earth had the least pretention to be his equal. So humble a spirit has true piety. What did Jacob say when, after many years of hard and personal servitude, he was traveling with his flocks and herds, his wives and children, his many possessions and great household, all which many would have said were the fruit of his own industry and care? He knew better what they were and said, "O God of my father Abraham, and God of my father Isaac, I am not worthy of the least of all thy servants and of all the truth which thou hast showed unto thy servant."

Of the deep humility and exemplary patience of Job we all know; for though he persisted in affirming his righteousness, yet that was not to justify himself before God as a man who had never offended, but it was an argument against his accusers, in which he asserted that no private sins, no hypocritical wickedness, as they supposed, had brought the heavy judgments of the Almighty upon him, but unto God he saith, "I have sinned, what shall I do unto Thee, O Thou preserver of men"; "I abhor myself and repent in dust and ashes." Of the humbled feelings of David and Solomon we may be perfectly assured by reading the Psalms and the books of Proverbs and Ecclesiastes; and everywhere in the Word of God, self-abasement and humility, a lowly and contrite spirit, are spoken of as among the signs of a true and faithful servant of God, while pride and self-righteousness are joined with folly and wickness, both in their nature and in their punishment. . . .

But see also this humble spirit exemplified by the followers of Jesus. "Depart from me," said Peter, "I am a sinful man, O Lord." It is true that this apostle in an unguarded hour, elated with the high distinction which had been conferred on him a little before, took upon him to be wiser than his Master and to rebuke Him; and on another occasion he showed too much confidence in his own steadfastness and attachment to his Lord, when he declared himself ready to go with Him in spite of all opposition, and even to die in His company. We all know what sad experience he soon had of his own weakness; but we

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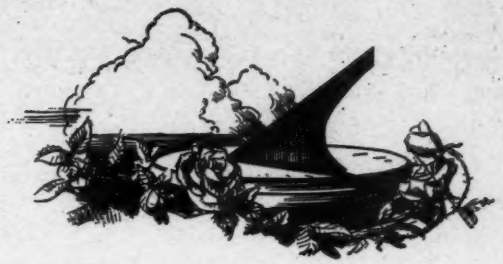
Basil F. C. Atkinson will bring to our readers messages from great preachers of an earlier time. As Under-Librarian at University Library Cambridge he has ready access to its rich theological treasures.

Meditations
in the book of Genesis



DONALD GREY BARNHOUSE

May 1

HE SAT IN THE TENT DOOR (18:1)

Abraham had never owned any land; he was a pilgrim and a stranger. He never bought any land until he purchased a burying cave for Sarah's body. He looked for a city that hath foundations, whose builder and maker is God (Heb. 11:10). The more Abraham knew God, the less he was interested in the world and its things. Little by little, he was being separated from all things, since he was being separated unto God. It is always true that separation *to* means separation *from*. Without doubt, the people who lived in the civilization of Sodom thought of the old man as being an eccentric who looked down upon the city comforts and was content to dwell in a tent. The worldly Christian can never see the spiritual things that are visible to the eye of faith.

LORD, GIVE US A HUNGER FOR THEE.

May 2

THE GATE (19:1)

The gate was the place of honor in an ancient city. The industrious woman in the last of Proverbs had a husband who was known in the gates, where he sat among the elders of the land (Prov. 31:23). Lot had first pitched his tent toward Sodom (13:12), moved into the city (14:12), and then became a leader in the city. Alas, the Christians who live in the world have never yet succeeded in reforming it, and never will. They themselves even lose their reward and are saved so as by fire (1 Cor. 3:15). God's purpose is not to cleanse or improve this world but to judge it, and to call a few Abrahams to the place where they will witness against it, while living for another world.

LORD, KEEP US FROM TRYING TO PERFUME THIS DUNG HEAP.

May 3

HEAT OF THE DAY (18:1); AT EVEN (19:1)

When the Lord comes to the growing believer who is separated from the world, with the marks of the dying of the Lord in the flesh, and testifying against the world that is arrayed against God, He comes as a Heavenly guest, in the full light of day to bring us His fellowship and true communion. When the worldly Christian receives his Heavenly visitors, it is in a fading light at evening. The day of life has been frittered away in useless pursuits in Sodom, attempting to correct the evils of a place instead of condemning them and leaving. One of the saddest sights of this world is the contemplation of a Christian life that has been wasted.

LORD, MAKE US CHILDREN OF THE DAY.

May 4

THREE MEN (18:2); TWO MESSENGERS (19:1)

To Abraham, the appearance of God was "God in three persons, blessed Trinity." We have only to read the paragraph carefully to see that in one sentence the men said something and in another moment Jehovah spake. At times it says "they said" and then "he said," and then "the Lord said." To Abraham was being fulfilled the promise, "If any man keep My word, *we* will come unto him, and make our abode with him" (John 14:23). And thus They came in a manner and form that Abraham could comprehend, and they lodged with Abraham and ate with him in fellowship. Lot received the Heavenly messengers, but there were only two persons. He did not know the power of the Holy Spirit. He knew God in Creation and the Lord in redemption, but the Spirit is not known to the worldling.

LORD, MAY WE KNOW ALL OF THEE.

May 5

HE RAN TO MEET THEM (18:2); HE ROSE TO MEET THEM (19:1)

The difference between the yielded man of faith and the saved man who is walking in the world is evident in the manner in which each receives the Lord as He comes to meet them. Abraham was separated from the world and had no other Master but the Lord. There was nothing to preoccupy his attention, and when the Lord appeared He ran to meet Him. The Holy Spirit in Abraham was drawing him immediately to the Lord. Lot was preoccupied with worldly things. He rose up to welcome the Lord, but there was no instinctive quickening of all the senses to be ready for the Lord and to welcome Him gladly. The carnal Christian must overcome the inertia of the world.

LORD, MAY WE RUN.

May 6

HE BOWED HIMSELF (18:2; 19:1)

The phrase is the same in both chapters. The outward attitude of worship may appear to be the same but the whole of the inner attitude is different and will manifest itself in a dozen details before we are through with the comparison. The whole being of Abraham was bowed to the Lord, his heart, soul, mind, strength, emotions, aims, ambitions, purposes, loves, desires and anything else you may think of that will express the inner man. Lot bowed, but he was preoccupied. His mind was on the affairs of Sodom. His children would soon mock him; his townsmen would ridicule him, and his whole life would be seen as a raw, naked compromise. When you bow before God, just what do you bow?

LORD, MAY WE BOW OUR ENTIRE BEING.

May 7

REST . . . (18:4); TURN . . . (19:2)

Both Abraham and Lot sing "Abide with me . . . " but there is a great difference in the invitation and in the reception of it by the Lord. Abraham has long been yielded to the Lord and so communion with the Lord comes quite naturally, and without any difficulties. He expects to give the Lord of his best, and the Lord is easily entreated of him. When a Christian confesses that his prayers are seemingly unheard, he is confessing that he is living the life of Lot. When a Christian knows what it is to have immediate and ready access to the Lord, we may be sure that it is because he has passed by the revelations of God's being and the yieldedness to the mortification of the knife that has cut away the flesh.

LORD, KEEP US SO THAT THOU ART ACCESSIBLE.

May 8

SO DO (18:5); NAY (19:2)

Abraham had an immediate and an affirmative answer to his invitation. Lot is at first met with a rebuff. The Lord is easily entreated of those who have been willing to die to the world and the flesh. Abraham had refused Sodom and had accepted the knife, thus the Lord would fellowship with him. Lot had accepted Sodom and refused the knife. Therefore the Lord says, Nay. These are spiritual principles that are as definitely laws of God as are the laws of gravity and the laws that govern atoms. Do not think that God will be easily found of you if you have flouted His commands after you have had the knowledge of His grace. His good things are for those who walk uprightly (Ps. 84:12).

LORD, CHANGE US THAT THOU MAYST SAY YES TO US.

May 9

HE RAN (18:2); HASTENED (18:6); RAN (18:7)

When a man who is about a hundred years old runs, you may be sure that there is something of great importance at hand. Abraham ran to meet the guests; Abraham hastened into the tent to tell Sarah; Abraham ran to the herd to fetch a calf. The Lord was in his heart and his heart went into his feet. God tells us that we are to do whatsoever we do "heartily, as to the Lord and not unto men" (Col. 3:23). Abraham may have thought that he was running as unto men, but God was his guest that day. All will go swiftly if He is in the heart—the dishes, the sewing, the mending, the office work, the studying, the . . . in short, whatever you are doing. And even if you are bedridden, you will find that your heart can run for God.

LORD, MAY WE RUN.

May 10

INTO THE TENT (18:6)

There was no interruption in Abraham's reception of the Heavenly guests. He was able to go about the normal procedure of hospitality without any wild alarms to disturb him. No worldly crowd, bent on lust, beat around his door as they did at Lot's. No raucous cries disturbed his communion with his guests. No struggle or compromise distracted him from his task of waiting upon the Lord. He was God's man in God's place, and so all went with the quietness and smoothness of the Lord's ways, all of which are ways of pleasantness, and all of whose paths are peace (Prov. 3:17). His heart was not to be drawn aside by any other matters, for there were no matters that stood between him and his service for his Lord.

LORD, KEEP US QUIETLY BUSY FOR THEE.

May 11

OUT AT THE DOOR (19:6)

Lot's communion was disturbed and distracted. He was where he should not have been and the things of the world were bound to interfere. It is interesting to note that after the two messengers entered Lot's house there is no recorded word that he spoke to them. They did all the talking, and the words were words of judgment and warning. It cannot be otherwise if we are carnal Christians. Abraham was able to talk with God and receive fresh promises of grace and fresh revelations of God's ways and plans. Lot was busy with the world which he had sought to improve, and he had no time to compose his thoughts for communion with his God. God may speak to us of judgment, but if we are to talk with Him, we must be in the place of His will; then He will speak to us of blessing.

LORD, OPEN OUR MOUTHS THAT WE MAY PRAISE THEE.

May 12

A CALF (18:7); A FEAST (19:3)

Abraham offered that which cost a blood sacrifice. The word for "feast" which Lot made for the messengers is translated "drink" four times in the first of Daniel, and is used in Esther ten times for the banquet of wine. Lot's was an acceptable service but Abraham's was more acceptable. It was composed of the two parts of the Levitical offerings: the blood offering for sin and the meal offering which was a sweet savor unto the Lord (Lev. 2:2). Abraham may not have understood all that he was doing, but all that is written of him has been written for us (Rom. 4:23, 24). It is the yielded soul who can enter into the offering of all to the Lord.

LORD, MAY OUR OFFERING BE COMPLETE.

May 13

STOOD BY THEM (18:8); LOT SHUT THE DOOR AFTER HIM (19:6)

There is a vast difference between the communion between the Lord and a spiritual Christian and that between the Lord and a carnal Christian. Abraham had passed by various stages of spiritual growth, and the circumcision of his flesh had taken place. Lot had moved into Sodom and had become one of its leading citizens. When the time comes for God to visit them, Abraham is in calm communion with the Lord, and while they sup with him, he is able to stand by them in perfect peace. Lot, on the contrary, has no word to speak to the divine messengers, and when the world comes clamoring at his door, he has to leave the presence of the Lord and go out to the worldlings and shut the door behind him. This is the ultimate price that must be paid by the man who thinks that he can do anything for the world which crucified Christ.

LORD, KEEP US STANDING BY THEE.

May 14

THEY DID EAT (18:8) (19:3)

In both of the chapters, we find that the Lord ate with his children. Both Abraham and Lot were saved. And God has said that if any man will open the door, He will come in and sup with him (Rev. 3:20). But in the same context He said that He would rebuke and chasten those whom He loved (Rev. 3:19). The fellowship with Abraham was followed by the promise of a son and heir, and then later by the communication of the working out of the divine plan. The fellowship with Lot was followed by stern judgment that ended in catastrophe for Lot's loved ones, and thus for himself. You know whether the Lord's communion with you is one of promise and fellowship and friendship or whether it is one of judgment. The Lord will eat the kind of dinner you prepare for Him, but the results will be according to His nature.

LORD, MAKE US FIT DINNER COMPANIONS.

May 15

WHERE IS . . . THY WIFE? (18:9); TAKE THY WIFE (19:15)

You never really know a man until you know his wife. There is a sharp contrast between Abraham and Lot in this matter. The yielded circumcised Abraham now had his wife where she should be. If God had answered this question when Abraham was in Egypt, he would have had to have answered, "She is in Pharaoh's house" (12:15). But now she is in his tent where she belonged. This is no declaration of inferiority, for the woman and the man are one in Christ, and the man who does not know how to care for his wife will never get his prayers answered 1 Pet. (3:7). No man can ever be used of God in the highest way if his wife is not one with him in spiritual things (1 Tim. 3:5, 11). All Lot could do was to order his wife to flee, and she never fully escaped.

LORD, RULE OUR HOMES.

May 16

IN THE TENT (18:9); LET ME BRING THEM OUT (19:8)

Women are frequently set forth in the Bible to represent principles (cf. Eve, Jezebel, the Bride, the Great Whore, etc.). If we walk in God "we are in no danger of having our principles defiled by the world's rough handling. Not so if our home is in the world: there our purest principles are in danger of being abused; in fact, they often are abused, for the world, if it touches, cannot but dishonor them. In every age, men like Lot have been found, who, tempted or forced by their position, prostitute their principles to the use of the ungodly. In so doing, they seek to improve the world, and to keep it from worse abomination. What is the result? The principles are periled or defiled, the world being not a whit the better" (Jukes). Abraham's wife and principles were safe because he was in the will of God. Lot's daughters and principles were offered to Sodom.

LORD, MAY WE THINK STRAIGHT

May 17

WHEN THE SEASON COMETH ROUND (18:10)

The revised version is best here. God never is before His time and He never is behind. He has a plan and He will work out all things after the counsel of His will. He had promised Abraham for years that he would have a child of promise. The time was fixed, and God, in that predetermined time, would bring to pass the full counsel of His will. It is the same with all the works of God. It is the same with the work of God in your life. "Let patience have her perfect work" (Jas. 1:4). One of faith's sorest trials is to wait for God's moment. God will not be pushed. It was "in the fullness of time that God sent forth His Son" (Gal. 4:4). God knows the hour of the second coming and it is a fixed hour (Mt. 24:36).

LORD, TEACH US THAT PATIENCE IS FAITH.

May 18

SARAH LAUGHED (18:12)

"There is no time, no situation, no circumstance wherein we are not in danger of falling into sin. Whether we be in good company or in bad, we have need to be on our guard against the influence of our indwelling corruption. We may be engaged in the most sacred duties, and yet be assaulted by the most horrible temptations; we may be performing the kindest offices to others, or be receiving the most important instructions from them; and the things which in their own nature tended only to good, may through the depravity of our hearts become occasions of sin" (Simeon). Sarah had been occupied with the deeds of hospitality and the kindness with which this was rewarded by God called forth the latent evil of her heart and occasioned her to commit a sin, which brought upon her a rebuke.

LORD, WE HAVE NO WORDS, BUT ONLY A SIGH.

(Continued on page 35)

INTERNATIONAL

Sunday School LESSONS

By DR. ROBERT R. FRITSCH

MAY 20, 1951

The Southern Kingdom

LESSON TEXT: 2 KINGS 18:1-7; ISAIAH 31:1-3

***Golden Text:* "Be still, and know that I am God: I will be exalted among the nations, I will be exalted in the earth." (Psa. 46:10)**

Its Beginning
The First King
Divided into Four Periods
Hezekiah—A Righteous King
Destroyed Idols
Trusted God

Its Beginning

The story of the Southern Kingdom, known as the kingdom of Judah, begins at 1 Kings 12, even as that of the Northern Kingdom, known as the kingdom of Israel, does, as we learned in last week's lesson, where we were told why the United Kingdom was divided. The story continues to 2 Kings 25, in which chapter we read of the capture of Jerusalem by Nebuchadnezzar in 587 B.C., marking the beginning of the Babylonian captivity of Judah.

We must not forget that the small tribe of Benjamin was associated with that of Judah, so closely indeed that Paul, although of the tribe of Benjamin (as was Saul of the Old Testament), speaks of himself as a Jew, a word derived from the name of the tribe Judah. (Phil. 3:5; Acts 22:3).

The First King

Last week we learned that Rehoboam, son of Solomon, succeeded his father as the first king of the Southern Kingdom, the first of nineteen, all of whom were of the line of David. Some of these kings were wicked; some were very good. The average length of their reign was longer than that of the kings of the Northern Kingdom, Israel. The Southern Kingdom lasted about four centuries, the Northern only two and a half.

Read at this point the brief account of Rehoboam's reign, 1 Kings 14:21-31. He was forty-one years of age when he began to reign, and ruled seventeen years. His mother's name was Naamah, reminding us of one of the children of Lamech in Genesis 4:22, called by that name, one that is still used today. It is the same Hebrew word as the name of Naomi, and of Naaman, familiar Bible characters. It is interesting to note that the names of the mothers of the kings of Judah are given, which is not usually the case when the names of the kings of Israel are given.

Should any of our readers have access to a copy of Blaikie's Manual of Bible History, revised by Matthews (Eternity Book Service, $2.75), a very desirable book, page 235 will afford a splendid outline of the history of the Southern Kingdom.

Four periods are indicated, each one beginning with a religious decline, and the first three ending with a revival under the influence of a godly king, such as Jehoshaphat and Hezekiah. The fourth decline ended with the Babylonian captivity.

Divided into Four Periods

In the passage cited above, we read of the *first* of these religious declines, as we learn that "Judah did evil in the sight of the Lord, provoking Him to jealousy with their sins which they had committed above all that their fathers had done." Idolatrous practices were carried on (v. 23), and consequent immorality prevailed (v. 24). The ugly word "sodomites" is derived from Genesis 19. It is quite clear from verse 30 that there was no good feeling between Rehoboam and Jeroboam, the first king of the Northern Kingdom.

There was no great improvement during the reigns of Abijam (15:1-8), and of Asa (15:9-24), although Asa's heart is said to have been right in the eyes of the Lord (v. 11). He was succeeded by his son, Jehoshaphat (a name which means "Jehovah is judge"), who reigned for twenty-five years. Read 22:41-50. Of him it is said that he walked in all the ways of Asa, his father; he turned not aside from it, doing that which was right in the sight of the Lord (v. 43). It should be noted that his reign ran parallel with that of Ahab, one of the most wicked kings of Israel.

With Hehoram, son of Jehoshaphat, the *second* decline began (22:50). (He must not be confused with Jehoram, son of Ahab, 2 Kings 3:1; also called Joram in 8:16). Now Jehoram, king of Judah, married Athaliah, daughter of Ahab of the Northern Kingdom (2 Chron. 21:6), also called the daughter of Omri (2 Chron. 22:2), probably meaning granddaughter of Omri.

They had a son by the name of Ahaziah who succeeded his father, Jehoram (also called Joram in 2 Ki. 8:23). He ruled but one year (8:26). When on a visit to Joram, King of Israel, while they were engaged in a battle with the Syrians, both lost their lives at the hand of Jehu, who sought to eliminate the baleful influence of the house of Ahab. He killed off many of the line of Ahab, and many of the relatives of Ahaziah.

Athaliah took over after the death of her son, Ahaziah, for a period of six years, which we may speak of as an interregnum. Angry because Jehu had purged so many of her relatives, she most cruelly slew all of the seed-royal of Judah, with the exception of an infant son, who was providentially saved from the massacre by his aunt, Jehosheba, sister of Ahaziah, without the knowledge of Athaliah.

One can see Satan's attempt to cut off the line of David (and thus to thwart the promise given to him concerning his seed—Jesus) in Athaliah's wicked deed. For six years the child, Joash (also called Jehoash) was safely hidden in the home of Jehosheba and her husband, Jehoiada the priest.

When the child was seven years of age, he was brought forth upon the occasion of a counter-revolution against the usurper, Athaliah, who was killed according to a plot arranged by Jehoiada, and the rightful king installed. He reigned forty years as one of the good kings of Judah (12:2). He met a sorry end, however, for several of his servants assassinated him (12:19-21). He was succeeded by his son, Amaziah, who began his reign at 25 years of age,

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and ruled for 29 years (14: 1-3), also spoken of as a good king, although far from perfect. He also died a violent death (14:17-20).

Amaziah was succeeded by his son Azariah, whom we know better as Uzziah. He had a very long reign, in the course of which there was a great earthquake. Isaiah began his career as a prophet during his reign. He was a leper when he died, so that he was not buried in the tombs of the kings.

During the reigns of Jotham, the son of Uzziah (sixteen years), and of his son Ahaz (also sixteen years) we note a general moral decline, and an increase in idolatrous worship and practices. Ahaz had trouble with Syria, against whom he asked the help of Assyria, contrary to the advice of the prophet Isaiah (2 Ki. 16 and Isa. 7).

This practice of calling upon heathen lands to help God's people against their enemies is strongly condemned in the second part of our printed lesson (Isa. 31:1-3). "Woe to them that go down to Egypt for help," he says, "and stay (rely) on horses and trust in chariots, because they are many, and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord."

Although Israel may think that it is a wise thing to do, to seek help from man and from heathen nations, Jehovah too is wise (v. 2), and will punish them for it; "He will not take back His words (Num. 23:19 and Isa. 30). He will arise against the house of the evil doers, and against the help of them that work iniquity, that is, Israel and Egypt will both suffer at God's hand."

"For the Egyptians are men, and not God, and their horses flesh, and not spirit. When the Lord shall stretch out His hand, both he that helpeth shall fall, and he that is helped shall fall down, and they all shall fall together."

Hezekiah — A Righteous King

If any one of the kings of Judah came to know that Jehovah was stronger than the armies of Assyria and Egypt, it was Hezekiah. In the first portion of our printed lesson (2 Ki. 18:1-7) we learn that he was the son of Ahaz, that he was 25 years old when he succeeded his father as king of Judah, and that he reigned for 29 years.

Destroyed Idols

He did that which was right in the sight of the Lord, according to all that David his father did. For example, he banished idol worship, cutting down the groves and removing the high places where the idols had been set up. He even destroyed the brazen serpent that Moses had made, for it seems to have been preserved by the children of Israel and venerated, even to the point of burning incense to it. Hezekiah would have nothing to do with it, for he said that it was merely a piece of brass (Nehushtan).

Trusted God

Hezekiah's trust was in Jehovah, Whom he trusted and obeyed absolutely, so that he received a place of great honor as the best and most godly king of Judah (v. 5). The Lord in turn honored him with success and prosperity. This wicked father Ahaz had brought Judah into subjection to Assyria and the Philistines, from whose yoke Hezekiah delivered his people (vs. 7-8).

The account of Hezekiah's reign runs through chapters 18 to 20 of 2 Kings, Isaiah 36 to 38, and 2 Chronicles 29 to 32. The name of Hezekiah means "Jehovah is my strength" (the same as Ezekiel, which means "God is my strength"). The name of Isaiah, so closely associated with Hezekiah means "Jehovah is my salvation." These two words, "strength" and "salvation," are often closely related in Scripture, as in Exodus 15:2; Psalm 118:14; Isaiah 12:2; and Revelation 12:10. The name of Hezekiah appears in Matthew 1:9 as Ezekias, a Greek form.

It is very important to notice in 2 Kings 9-12 that Samaria, the capital of the Northern Kingdom was taken by the Assyrians in 722 B.C. while Hezekiah was king of Judah. Some years later Sennacherib came up with his army against Hezekiah, making heavy demands for payment if he wished Jerusalem to be spared. But even after he had received a great amount of silver and gold, he threatened Hezekiah again, declaring in blasphemous words that his God could not save him from the power of Assyria.

Hezekiah (ch. 19) consults with Isaiah, who assures him that the Lord will take care of his enemies, causing them to fall by the sword in their own hand. But Hezekiah receives a blasphemous letter from the Assyrian king which he spreads out before the Lord, asking Him to read it (19:15-19). His reply came to Hezekiah by way of Isaiah 19:20-34, promising that the army would not come into the city of Jerusalem (v. 33). During that night the angel of the Lord slew 185,000 men of the Assyrian army. Sennacherib returned to Nineveh, his capital, where he was slain by his sons.

Read in chapter 20 how Hezekiah's life was prolonged fifteen years in answer to prayer, during which time a son was born to him, named Manasseh, whose reputation branded him as perhaps the worst of the kings of Judah, certainly in great contrast with his father. With him began another moral decline, checked by Josiah (ch. 22-23), who was followed by four more kings, Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah. In the reign of the latter Nebuchadnezzar made his last expedition against Jerusalem, took the city and practically destroyed it, including its walls and the Temple, marking the beginning of the Babylonian captivity of the Jews (5 and 7 B.C.), the subject of next Sunday's lesson.

In connection with the Golden Text, read 2 Kings 19:19, a part of the prayer of Hezekiah. We should also read the book of Lamentations at this point, describing Jerusalem at the time of its overthrow by the Babylonians.

MAY 27, 1951

The Babylonian Captivity

LESSON TEXT: JEREMIAH 29:1, 4-14

Golden Text: "Ye shall seek Me and find Me, when ye shall search for Me with all your heart." (Jer. 29:13)

Three Principal Invasions
Reason for Captivity
Jeremiah's Message
God's Comfort
Daniel's Prophecy
Ezekiel's Encouragement

For those who have time to cover the subject of our lesson thoroughly there is a great deal of Bible text to read. The closing years of the Southern Kingdom of Judah are described in 2 Kings 23 to 25 and much more briefly in 2 Chronicles 36, with many additional details in Jeremiah 36-43. Then do the prophets Ezekiel and Daniel also come into the picture, together with Psalm 137.

Three Principal Invasions

The reigns of the last three kings of Judah cover a period of about twenty years, from 609 to 587 B.C. There were three principal incursions of the Babylonians made under Nebuchadnezzar (his name is also spelled Nebuchadrezzar in Jeremiah) into the land of Judah against Jerusalem at intervals of about ten years, the first one in the reign of Jehoiakim, the second in the brief reign of Jehoichin (known also as Jeconiah and Coniah), and the third while Zedekiah was king.

At the time of the first invasion, Daniel and his companions were among those who were taken to Babylon; at the time of the second

incursion Ezekiel and the ancestors of Esther were taken, and finally, after the Temple had been despoiled and the walls had been broken down, the larger number of Jews were taken, although there were left of the poor of the land to be vinedressers and husbandmen. The Babylonians regularly deported the population of a conquered territory, as did the Assyrians, in contrast with the Persians who allowed the people to remain, but placed over them a governor. Thus we shall find that the Jews return to their land in next week's lesson when the Persians capture Babylon.

Reasons for Captivity

We may speak of two reasons why Judah was taken into captivity. In the first place the land would be able to serve its Sabbaths which the people had failed to observe. Then idolatry may have been, at least partly, the cause of such neglect. So the captivity becomes a purifying process, for in Babylon they "got their fill" of idolatry, compelled as they were to pay homage to their heathen idols, and severely punished if they refused.

Many there were among these captives who deplored the situation in which they found themselves as they looked back to their ruined Temple with its spiritual worship of their true God, Jehovah, now denied them. We should at this point read the 137th Psalm which lays bare the souls of those who longed for the courts of God's house.

"By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, "Sing us one of the songs of Zion." How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

In these words we find "the homing instinct" of the Jews pathetically indicated. Homesickness is a most poignant emotion — they would like to go home — to be at home, and for the godly remnant in Judah the Temple was at the center of all their thinking. Was there any hope of a return?

Jeremiah's Message

Jeremiah, who was living in Jerusalem during the reigns of the last kings of Judah, had the answer. God had revealed to him His purpose for His people. Nebuchadnezzar was to take them out of the land for a definite period, at the end of which they would return. They were to yield to him, not to resist him. It was very difficult for Jeremiah to deliver such a message to his people. They called him a traitor, and imprisoned him. But he kept in touch with them after they had been taken out of their land. False prophets were telling them that they would soon be back home again. To Jeremiah, however, the Lord gave specific orders for His people, what they were to do in Babylon, how to behave, and also told them how long their captivity was to last.

This is the substance of the lesson assignment for today as printed in our lesson books, in the form of a "letter which Jeremiah the prophet sent from Jerusalem unto the residue of the elders which were carried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon."

Because of the word "residue" in this verse, one might infer that the invaders "liquidated" some of the elders, that is, leaders of Judah. To those who were spared and taken to Babylon, Jeremiah sends this letter, conveyed by a delegation sent by King Zedekiah to Nebuchadnezzar on state business. In this letter God speaks to the captives whom He had caused to be carried away from Jerusalem to Babylon, advising them as follows "Build ye houses, and dwell in them; and plant gardens, and eat fruit of them; take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished. And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it, for in the peace thereof shall ye have peace."

The meaning of this is that the Jews were not to rebel against their lot, for it was of the Lord; they were therefore to hold no grievance against those who had taken them captive, nor against those among whom they were living. They were to be exemplary citizens, living normal lives within their family groups, and industrious, working their gardens, and even praying for the peace of the city, for therein lay their own peace and happiness. Thus like Christians living in Rome centuries later, they would be a testimony to Jehovah, the true God, the God of all peace, law, and order, awaiting His time.

But false teachers were disturbing their peace of mind and hindering them from quietly and peacefully "settling down" in their new environment. "For thus saith the Lord of hosts, the God of Israel; Let not your prophets and your diviners, that be in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed," evidently of an early return home.

"For they prophesy falsely unto you in My name; I have not sent them, saith the Lord. For thus saith the Lord, that after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place. For I know the thoughts that I think toward you, saith the Lord, thoughts of peace and not of evil, to give you an expected end."

These are comforting words. How often during periods of disciplining and chastening we are tempted to ask whether God has forgotten us. But whom God loveth He chasteneth, in order that they may come to a good end. It is true that chastening may for the time being seem grievous indeed, but if patiently endured, it will yield the peaceable fruits of righteousness. How necessary under such conditions are faith, hope, trust and patience! Thus not by rebelling against God, but by clinging closer to Him, we come to learn the reason for His dealings with us.

"Then shall ye call upon Me, and ye shall go and pray unto Me, and I will hearken unto you. And ye shall seek Me, and find Me, when ye shall search for Me with all your heart, and I will be found of you, saith the Lord, and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord: and I will bring you again into the place whence I caused you to be carried away captive."

How this was brought about we shall learn next week, and in order to make the story as realistic as possible, we may add that the return of Judah to Palestine today is as remarkable a fulfillment of prophecy under our very eyes as was the literal fulfillment of Jeremiah's prediction of their return after seventy years (for which period of seventy years see also 25:12).

Captivity may be defined as a state in which people are compelled to do what they once voluntarily chose to do. Israel and Judah, in spite of the warnings and threatenings of the prophets chose to serve idols. In Babylon the Jews were commanded to do so under severe penalty if they refused to abandon the worship of Jehovah. (Think of Daniel and his

companions.) In the course of seventy years they, no doubt, learned the lesson God wished to teach them, that idols are no gods at all, and that Jehovah, Who is love, can and will bless His people, if they obey Him and serve Him sincerely. It is quite likely that no Jew worshipped an idol after the Babylonian captivity.

God's Comfort

This period was the darkest in the history of Judah as a nation. But in those dark days in the light which prophecy projects into the future shone most brightly. We may believe that God comforted His people through Ezekiel and Daniel, who, as fellow-captives prophecied among them, as well as through Jeremiah. In Daniel 2 and 7 they were assured that after the times of the Gentile empires had elapsed, a more glorious kingdom would be set up, when the kingdom and dominion, and the greatness of the kingdom under the whole Heaven would be given to the people of the saints of the most High, Whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him (Dan. 7:27).

And Ezekiel has this word for them, God speaking to them through him: "Although I have cast you far off among the heathen, and although I have scattered you among the countries, yet I will be to you as a little sanctuary in the countries where ye shall come; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel. And ye shall come hither, and ye shall take away all the detestable things thereof and all the abominations thereof from thence."

"And I will give you one heart, and I will put a new spirit within you; and I will take the stony heart out of your flesh, and will give you a heart of flesh, that ye may walk in My statutes, and keep My ordinances, and do them; and ye shall be My people, and I will be your God."

Such promises gave the people hope. The godly Jews recognized their sins and failures as God's chosen people; came to realize that God was a God of love, Who did not arbitrarily inflict punishments upon them, but for the purpose of drawing them away from the worship of heathen idols, who could not help them. His one desire for His people was that He might have their undivided heart and affection, in order that He might bless them with temporal and spiritual blessings. In this way they would become a blessing to the nations, which was God's purpose in choosing them, according to the promise made to Abraham.

JUNE 3, 1951

The Restoration of Jerusalem

LESSON TEXT: EZRA 1:2-3; 6:14-16; NEHEMIAH 4:6; 8:1-3

Golden Text: "They that wait for the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint." (Isaiah 40:31)

God Prepares the Way
- Ezra
- Nehemiah

Fall of Babylon
- Decree of Cyrus
- Work Hindered

God Again Intervenes
- Haggai
- Zechariah

Work Completed

To appreciate fully the lesson for today concerning the period in Jewish history known as the Restoration or Reconstruction immediately following the seventy year captivity of the Jews in Babylon, one should read the two comparatively short books of Ezra and Nehemiah.

Ezra

The name Ezra means "help," and his one ambition was to help along the moral rehabilitation of his people. The second half of the word Ebenezer is this same word, used of the monument set up by Samuel in 1 Samuel 7:12, meaning literally, "stone of help," the inspiration of the well-known lines: "Here I'll raise mine Ebenezer, Hither by Thy help I'm come." Esdras is the Greek form of the name of Ezra in the Apocrypha. Lazarus in the New Testament is a shortened form of Eleazar or Eliezer, all of which names mean "God is my help."

Nehemiah

Nehemiah, as a name, means "the "comfort of Jehovah" or "Jehovah comforts," and through Nehemiah His people were indeed comforted by the courage he displayed in the face of their enemies. It was only by God's "comfort" and "help" that His people were reestablished after the darkest period in their history.

Last week we learned that three groups of captives were taken from the land of Judah and from Jerusalem to Babylon at intervals of about ten years, the first about 607 B.C. (including Daniel and his companions), the second about 597 B.C. (including Ezekiel and the ancestors of Esther), and the third group, marking the fall of Jerusalem, about 587 B.C.

In Isaiah 44:28 Cyrus, king of Persia, is named as the human agent through whom the Lord will carry out His plan and purpose to rebuild the Temple and the city of Jerusalem, his name mentioned again in 45:1.

Fall of Babylon

It is very important at this point that we read Daniel 5, in which chapter we have the account of the fall of Babylon, following hard upon the impious feast of Belshazzar. On the wall of the King's palace, before the eyes of the drunken revelers, the fingers of God wrote a line of history in three mysterious and mystical words — *mene, tekel, peres* — to be translated to mean, "numbered, weighed, divided," which Daniel alone was able to interpret. The days of the mighty empire of Babylon are numbered. "Light in weight," it will be given over to the Persians, and one can easily infer a relation between the *peres* of the inscription (v. 28) and the name Persia. (*Upharsin* in v. 25 is a compound of *u*, which is the conjunction "and," with *pharsin*, the plural of *peres*.)

Notice now that the last two verses of 2 Chronicles are identical with the first two verses of Ezra. We have learned before this that it was the custom of the Assyrians and Babylonians to deport the population of a conquered territory, as in the case of the captivities of the Northern and the Southern Kingdoms, Israel and Judah. When the northern tribes were taken into Assyrian territory, people from various provinces were settled in the area whence the tribes were taken, so that immediately north of the territory of Judah, and bordering on it, there developed a population hostile to the Jews, and with whom the latter would have no dealings (John 4:9). These people came to be known as Samaritans, and in time built a Temple in Mt. Gerizim, referred to in John 4:20-21, in opposition to the Temple in Jerusalem.

What has been stated in the last paragraph is interesting in view of our lesson today, for it will explain the hostility of the Samaritans, as they seek to hinder the restoration of the Temple and the rebuilding of the walls of Jerusalem.

In contrast with the Assyrians and the Babylonians, the Persians did not, as a rule, deport the population of a conquered territory. It was in this way that the Lord worked through Cyrus, king of Persia, to have the Jews restored to their land. We read of three groups who returned, but not all did so, for in the territory of Iraq, the present name of the ancient Babylonian territory,

(Continued on page 30)

New Books

The books reviewed in these columns, and any other books of an evangelical nature, can be purchased through Eternity Book Service, Box 2000, Philadelphia 3, Pa.

The Unity of Isaiah. Oswald T. Allis. The Presbyterian and Reformed Publishing Co., Philadelphia, 1950. 136 p. $2.25.

Several years ago, one of the more conservative professors in a reputedly conservative seminary was asked to discuss the problem of the authorship of Isaiah. He replied: "Now shall we discuss the two-Isaiah or the three-Isaiah theory; the unity of Isaiah is beyond discussion." The lay readers of ETERNITY may not be aware of it, but I think most of the clergy will admit that this, by and large, represents the viewpoint (not always openly expressed) of an overwhelming number of preachers and Bible teachers. Under the constant impact of the "scholars," even conservatives have either given up the one-Isaiah view, or else have withdrawn into silence. Dr. Allis' work, therefore, comes not only as a much-needed restatement of the problem, but also—what is more important—as a focusing of the basic issue. For the basic issue is not, "Did Isaiah write chapters 40-66?", but "Is predictive prophecy an integral part of the Christian faith?"

Dr. Allis goes immediately to the basic issue in the first two chapters, "Prophecy according to the critics," and, "Prophecy according to the Bible." He deals not only with the Isaianic prophecy of Cyrus (Isa. 45:1), but with other prophecies which are definitely predictive, such as Genesis 15 and 49, 1 Kings 13, Psalms 110:1; Isaiah 7:14; Jeremiah 31:31-34, and many others. Modern scholars insist that the prophet could only speak to the immediate situation. If such be the case, then the only value his work has for future generations (other than historical curiosity) is the expression of *principles* which are true in all generations. Isaiah, then, is no more a prophet of the Lord than, let us say, Confucius or Gandhi. Every man who thinks at all is bound to come up with some principles which are timeless! As for prediction, Isaiah can be compared with Drew Pearson: given sufficient knowledge of contemporary facts, a man can predict with reasonable certainty what will happen. Anything more than this must be regarded as "coincidence," or else a "prophecy" written after the event by a later hand.

But these things are not what the Bible obviously and emphatically teaches about prophecy. "It appears then that the basic issue between the advocates of the Biblical and the critical conceptions of prophecy can be reduced to this all-important question. Are we to accept the situation, the scope, and the meaning which the Bible assigns to the predictions which it records, insofar as these are definitely stated, and to determine our conception of the nature of prophecy in conformity with the requirements and implications of the Biblical data? Or must we disregard the Biblical situation entirely, reject the statements of the Bible as to authorship, situation, and scope, and assign to each utterance the situation which seems to suit it best, *it being assumed that the element of prediction is to be allowed to figure only very little if at all in deciding the question as to the identity of the speaker or the situation which was the occasion of his words?*" (pp. 37-38, italics, the author's)

The author proceeds to discuss the unity of Isaiah on the basis of its own claims, and the statements in the New Testament about it. Obviously, these arguments will not affect the critic, who will say that Dr. Allis assumes what he is trying to prove. But when he turns to examine the critics' position, he effectively shows that they also assume what they are trying to prove. (cf. p. 45)! Some will say that Dr. Allis might have spent more time on the arguments from style, vocabulary, etc., and that his omission of these areas is an admission of weakness. However, arguments from style are at best precarious (see how many different answers the critics get from the same evidence!), and in the hands of the critics are often only a smoke-screen. Honest critics, like R. H. Pfeiffer, (*An Introduction to the Old Testament*, cf. p. 755), will state openly that the basic issue is predictive prophecy.

The chapters on "The Prophecies regarding Cyrus" (Chap. IV), and "The Servant" (Chaps. VI and VII) deserve careful reading. This reviewer hesitates to take the space that they deserve. In the Servant chapters, it should be noted that the whole matter of Messianic prophecy is involved. Dr. Allis points out that "according to the consistent critic, 'The Messianic interpretation is altogether contrary to the character of prophecy, which excludes prediction' " (p. 96, quoting C. R. North, *The Suffering Servant in Deutero-Isaiah*.)

This reviewer likes best Chapter V, which is an analysis of the structure of Isaiah 44:24-28. Here is an example of the results of the best kind of inductive Bible study. Arguments from style and vocabulary are, as we have said, precarious. But arguments from poetic structure, or literary structure, are highly objective and (we think) unanswerable. Unfortunately, few scholars have developed this technique. The liberal critic, with his loose system of easy emendations to the text and his bandying about of the "redactor," does not have sufficient respect for the text to study literary structure. Conservatives have shied away from anything that seems to be inductive or empirical. Dr. Allis has rendered a real service in this analysis, and has tacitly presented a challenge to other Bible scholars to make greater use of the technique. When the poetic structure requires the inclusion of the name Cyrus, who dares to say that this is a "later insertion"?

Dr. Allis reminds us of the practical nature of his work in his conclusion: "Why are the hearts of Christians failing them for fear in these difficult and dangerous postwar days? Is it because they have no sure word of prophecy to guide them? . . . If so, they will do well to give heed to the words of the son of Amoz: 'To the law and to the testimony: if they speak not according to this word, it is because there is no light in them' (8:20) and 'The grass withereth and the flower fadeth: but the word of our God shall stand forever' (40:8)" (p. 124).

This work is not light reading. It will require careful attention, and some paragraphs will need rereading two or three times. However, it is well worth the time and effort. To this reviewer, nothing would have greater effect on the modern-day church than for the preachers to consider the implications of the deutero-Isaiah theory as Dr. Allis has presented them; and in these days of "study Bibles" and negative lesson materials, our Sunday School teachers will do well to study this book carefully. The implications go far beyond the scope of Isaiah! They embrace the whole Bible and the whole nature of Christianity as a revealed religion. W. S. LaS.

Life Matures, a devotional Exposition of the First Epistle to the Corinthians. Roy L. Laurin. Van Kampen Press, Wheaton, Ill. 332 p. $3.00.

In *Life Matures*, Dr. Roy L. Laurin, Bible Expositor, pastor, radio speaker, and author, gives us a popular, devotional exposition of First Corinthians. The key idea is that life matures as the believer observes the laws of spiritual growth which are found in this epistle.

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Although this volume is not deeply scholarly, yet there is much study and sane thinking behind it, and any teacher or preacher contemplating a series of messages from this epistle will profit immensely from this warm, balanced book. One of the strong points of the work is the apt way in which the practical meaning for us is driven home by the use of searching questions and appropriate illustrations.

The value of the book would be increased if references were given to the Bible quotations, also the sources of non-biblical quotations would be helpful. In some of the more difficult passages of the epistle comment and help are scanty.

R.N.O.

SUNDAY SCHOOL LESSONS

(Continued from page 28)

there are still living many of the descendants of the Jews who were deported to Babylon. It is interesting to know that many of them are coming back to the land of Israel, together with others from Yemen in Arabia, and from eastern European countries.

We may not be able to explain how it was revealed to Cyrus that the Lord charged him to build for Him the Temple in Jerusalem, but it might be that some godly Jew, perhaps Daniel, pointed out his name in Isaiah, a situation which would naturally interest and astonish him, and to which he responded. His reign was preceded by that of Darius "the Mede" who took Babylon. The Darius of Ezra 4:5, and mentioned in Haggai 1:1 and Zechariah 1:1 was Darius Hystaspes, who helped the Jews to complete the Temple after their enemies had hindered the work for twenty years.

Decree of Cyrus

The decree of Cyrus in our printed lesson reads: "Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God in Israel (He is the God), which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods and with beasts beside the freewill offering for the house of God that is in Jerusalem."

There was much rejoicing as the work progressed, the one depressing note being the tears of the older men who remembered the glory of Solomon's Temple, for this "second Temple" was evidently going to lack much of that splendor (3:11-13).

God Again Intervenes

Before reading chapter five it would be helpful to read the two Minor Prophets, Haggai and Zechariah, who were in Jerusalem during these critical days: After a number of years of idleness on the part of the workers, these prophets declared that it was God's will that they proceed with the work and complete the Temple. But no sooner had they begun the work again, than their enemies got busy and tried to intimidate them once more. They wrote a letter, this time to Darius, king of Persia, describing the situation, even repeating in it what the Jews were saying, how that Cyrus, king of Persia, had given definite orders that the Jews should return and build the Temple.

Darius, upon receipt of this letter, is said to have examined the state archives, and there to have found the original decree of Cyprus. He was quick to reply to the letter of the Jews' enemies (ch. 6), ordering that the work be expedited. Even the enemies of the Jews were to contribute to the work in every material way, and if any one were to hinder the work, his house was to be torn down, the owner to be hanged, and his property to be made a dunghill.

Work Completed

That sounded like orders! In our printed lesson we therefore read that they builded and finished the Temple under the providence of God, aided by the two prophets and the kings of Persia, in the month of Adar (the twelfth month of the Jewish year), all the people celebrating the dedication of the house of God with great joy.

The second section of the book of Ezra begins with chapter seven, telling us of Ezra's interest in his people after they had been in the land more than half a century after their return. He was both a priest and a scribe (7:11), therefore interested in the law and in law observance. The important verse concerning him is 7:10,

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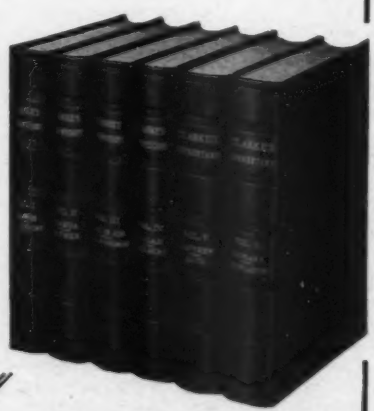

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where we read that he prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments. By royal favor he is permitted to come to Jerusalem (7:11-26), for which he thanks his God (7:27-28). He finds on his arrival that many of the Jews, even of the priestly class, had been marrying heathen women. Ezra prays before the people for God's forgiveness, whereupon they put away their heathen wives.

About this time Nehemiah, having heard of the difficulties under which the people in Jerusalem were living, prayed to his God for favor from the king of Persia, whose cup-bearer he was, hoping that he would grant him a furlough for the purpose of going up to Jerusalem to rebuild the city walls. The furlough was granted.

With a goodly company he arrives and makes a secret reconnaissance by night (2:12-16). He then plans with the leaders for the work which was begun in the face of threats from their traditional enemies (2:19-20), and note the word "Samaria" again in 4:2. But in spite of their opposition, Nehemiah in 4:6 (of our printed lesson) says: "So built we the wall; and all the wall was joined together unto the half thereof; for the people had a mind to work."

But, before it was completed, the workmen had to be armed (4:13-18). In chapter 6 the enemies of Nehemia grow bolder, even plotting against his life. But under the blessing and protection of God, the wall was finished to the dismay of the enemies of Judah (6:15-16).

Chapters 8-13 show how Ezra and Nehemiah cooperated in the establishment of the social life of the community on a moral and spiritual foundation, based on the law of the Lord. Our last printed portion (8:1-3) is the beginning of a description of a "Bible conference," at which the book of the law of Moses was read and expounded in the presence of the great congregation of men, women, and children old enough to understand. The meeting lasted from early morning to noon. The conference lasted a whole week, with daily Bible reading. No ten-minute sermons for them!

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Jesus and His Ministry

LESSON TEXT: LUKE 4:14-22; 19:10; MARK 10:45; JOHN 3:16

Golden Text: "The Son of man also came not to be served but to serve, and to give His life as a ransom for many." (Mark 10:45, R.S.V.)

The Silent Years
- Political Center Shifted
- Romans in Command

Two Important Events
- Feast of Dedication
- Bible Translated

The Incarnate Word
- Came to serve
- Rejected
- Crucified

Under the general title for the lessons of this quarter, "Great Epochs of the Bible," we have thus far studied ten, beginning with the theme of creation to the period of the reconstruction of Jerusalem after the return of the Jews from their captivity in Babylon. We are asked to study three more, covering the active ministry of Jesus, and the history of His Church, its spread and its persecution.

It would be well if we could at this time review one of the lessons of the year 1948, dated June 27, the title of which was "From Malachi to Christ," a period of four hundred years, often called the "Silent Years" because the voice of no prophet was heard in Judah. But many things took place in the land during that time which had direct bearing upon the lesson for today.

Political Center Shifted

Upon opening the New Testament we notice that the political "center of gravity" has shifted from Persia in Asia to Rome in Europe. The story of Esther, the last of the historical books of the Old Testament plays in Shushan, the capital of Persia. The birth of Jesus took place in Bethlehem of Judea, according to the prophecy of Micah 5:2, in consequence of a decree issued in the city of Rome (Lk. 2:1-4). Thus it came to pass that the ministry of Jesus was carried on in the country of Palestine.

Romans in Command

This name, Palestine, was given to the land by the Romans, when, under Pompey, the Roman army took possession of it, in order to preserve peace among the various political and religious parties and factions. They derived the Latin name, Palestina, from the name of the important tribe, the Philistines, who for centuries had occupied the southwestern part of the territory. (The word Palestina in Ex. 15:14 and in Isa. 14:29 and 31 should be Philistia.)

The parties and factions just referred to, which arose during this period of four hundred years, confronted Jesus throughout His ministry, mostly by way of opposition thereto. Among them were the Herodians, the Pharisees, and the Saddu-

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cees. We do not read of these groups in the Old Testament.

The Romans came into the land and "took over" in the century before Jesus was born. The soldiers served as an army of occupation, small groups located in important cities at strategic centers — state police, as it were, subject to call, should a riot break out anywhere. At the head of these military contingents was a "centurion," literally, the commander of a hundred men, although there was not always a full complement of a hundred on duty. We know that Jesus, in the course of His ministry, came into touch with a number of centurions, as we also read of them in the book of Acts. Not an unkind word is said about any one of them, neither in the Gospels, nor in the Acts.

Two very important events occurred during this period, worthy of special mention. One was the invasion of the country by the Syrians during the reign of Antiochus Epiphanes. (The name of several towns in Acts, that of Antioch, is derived from his name.)

Feast of Dedication

He was very desirous of stamping out Hebrew culture and influence in general. He invaded the Jerusalem Temple area and caused a pig to be sacrificed on one of its altars. This aroused the patriotism and religious fervor of the Jews, who, under the leadership of the great national leader, Judas Maccabaeus, after much bloody fighting, drove the Syrians out, and purified and rededicated the Temple with ceremonies which lasted a full week, and celebrated by an annual festival in December by the Jews today, known as the Feast of Lights or as Hanukkah, a Hebrew word meaning "dedication." It is interesting to read in John 10:22 that in the course of Jesus' ministry, He attended this festival. These are the words: "And it was at Jerusalem, the feast of dedication, and it was winter, and Jesus was walking in the Temple."

Bible Translated

The second important event took place in Alexandria, Egypt, a few centuries before the birth of Christ. By order of Ptolemy Philadelphus, a translation of the Hebrew Bible (our Old Testament) was made into Greek. A tradition says that about seventy scholars were engaged in the project, for which reason this Greek translation is known as the Septuagint, a Latin word meaning "seventy." Instead of using this long word, we frequently find the Roman numerals, LXX, meaning "seventy," but to be

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One cannot overemphasize the importance of this translation for Jesus' time and for the centuries immediately following. Jesus came in fulfillment of the Old Testament prophecies concerning Him, so that there might be a Gospel of salvation to preach among the nations (the Gentiles). But these Scriptures, written originally in Hebrew, could not be read by the Gentiles. A wonderful providence therefore arranged for this translation, which, combined in time with the New Testament, originally written in the Greek used by the Gentiles, constituted the Bible of the early Church, followed in the course of a few centuries by the Vulgate, the Latin Bible, the official text of the Roman Catholic Church today.

Thus we say that history was for centuries "preparing the way of the Lord" (merely another way of describing God's providence). But at the same time we may ask whether anybody was thinking about what we have thus far been saying. Perhaps even God had forgotten His promises, for the world at large could not detect anything unusual, when, on a very ordinary day the angel of the Lord appeared to Zacharias in order to announce the opening of the new dispensation towards which the Old was constantly pointing forward. The Hebrew names of Zacharias (Zechariah) and of his wife Elisabeth (Elisheba) mean "Jehovah remembers the oath of God" (see Lk. 1:72, 73), seeming to imply that, not only has He not forgotten, but that the fullness of time had now arrived for Him to visit His people, whose advent the son of Zacharias and Elisabeth, John the Baptist, was to proclaim.

The Incarnate Word

Thus there comes into the picture the story of Christmas—the birth of Jesus, the Son of God, conceived in the womb of Mary, the virgin of Isaiah 7:14, by the Holy Ghost, and born for the definite purpose of dying on the cross to make atonement for the sin of the world, satisfying in that way the demands of God's moral government, and making possible the forgiveness of every guilty sinner willing to confess his sins and sincerely to repent.

Came to Serve

Paul in Philippians 1:6-8 speaks of Jesus as in the form of God, but not counting equality with God something to be held on to; rather did He empty Himself, and took the form of a servant, and was born after the likeness of men; then in human form, He humbled Himself, and became

obedient unto death, even death on a cross. This He did as a good Shepherd, laying down His life for us, who like sheep went astray, turning every one to his own way, and all alike lost; or, as Luke 19:10, a part of our printed lesson has it: "the Son of man is come to seek and to save that which was lost."

His coming was not for some selfish purpose, but a compassionate, sympathetic, helpful ministry. He came, not to be ministered unto, but to minister (a Latin verb meaning "to serve"), therefore we may read it, "He came not to be served, but to serve, and to give His life as a ransom for many" (Mk. 10:45), today's Golden Text, quoted from Mark's Gospel, which, as we learned throughout the last quarter, is the Gospel of God's faithful Servant.

Rejected

But was His ministry appreciated? Satan certainly sought to hinder Him and His work. Through Herod he tried to end His career as a child, and by way of his temptation of Jesus he hoped to divert His path away from the cross. Perhaps the saddest note of all is John's statement in His Gospel (1:11), declaring that He came unto His own, but His own received Him not.

The myrrh included among the gifts of the Magi was, no doubt, prophetic of Jesus' death, and Simeon's strange prophecy addressed to His mother in Luke 2:35, "A sword shall pierce through thy own soul also," evidently anticipated that awful moment when the spear of the Roman soldier pierced the heart of her Son.

Portents of that grievous hour on Calvary were the various occasions throughout His ministry when open hostility was manifested against Him. The first printed portion of our lesson represents one of these. After Jesus' ministry during the first year of the three, carried on largely in and around Jerusalem, He left for Galilee, His home province, because of increasing opposition to Him and to His work, probably inspired largely by the religious leaders. He spent some time teaching in the synagogues in that area (the synagogue was an institution which also originated during the period between the Old and New Testaments).

One Sabbath day, in His home town of Nazareth, according to His custom, He attended a service and was asked to read the lesson from Isaiah 61:1 (Esaias is the Greek form of Isaiah), a courtesy often shown to a prominent "layman." This is what they heard: "The Spirit of the Lord is upon Me, because He hath

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anointed Me to preach the Gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

Closing the book (a scroll), He gave it to the attendant, and sat down. As the audience fixed their eyes upon Him, He began to say, "This day is this Scripture fulfilled in your ears," in other words, He was the One of whom Isaiah wrote. Gracious words indeed they were which He uttered, but darkened brows and sidelong glances betokened sinister thoughts in the minds and hearts of his townsmen.

How dare this man talk like that? they ask one another. Isn't He merely Joseph's son who lives here in town? And as Jesus continues to speak, they become more and more incensed at what they judge is unwarranted presumption. "So they rose up, and thrust Him out of the city, and led Him unto the edge of the hill, whereon Nazareth was situated, that they might cast Him down headlong. But He, passing through the midst of them, went His way."

Crucify Him

And that way eventually led Him to the cross, but the purpose of His ministry allowed Him no detour from this scene in Nazareth to Calvary. "For the joy that was set before Him, He endured the cross, despising the shame," so that we might have a Gospel to preach unto the uttermost part of the earth in next Sunday's lesson, the message of which Gospel "in a nutshell" is John 3:16, the last portion of our printed lesson.

DAILY MEDITATIONS

(Continued from page 24)

May 19

MY LORD (18:12)

Human obligations are inferior to divine obligations, but it is interesting to note that even in the midst of her unbelief toward God, Sarah fulfilled her obligation to her husband and spoke of him as her lord. The Holy Spirit picks this word out of the narrative and writes about it in the New Testament, setting Sarah forth as an example for all true believing women. So in the midst of great unbelief God picks out the one little thread of faithfulness to divine principles and writes it down forever. When God cursed the house of Jeroboam, He announced that dogs should eat the bodies of all except one. That one should at least have an honorable burial "because in him there is found some good thing toward Jehovah" (1 Ki. 14:13). God never overlooks even a gesture.

LORD, THOU KNOWEST THAT WE LOVE THEE.

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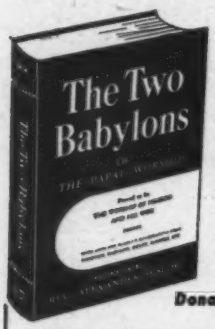

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May 20

JEHOVAH SAID, WHEREFORE? (18:13)

Doubt is unreasonable because faith is believing the Word of the only Being in the universe that cannot be mistaken. To fail to believe God is to contradict the whole of the history of His providence and His grace. We should note that God knows even the secret laughter of our hearts and that He will demand an accounting for it some day. Because He is God, He must take notice of our unbelief and He must reprove it. Sarah was looking at circumstances while faith must always look to God. God must demand of every member of His bride why we look on some other face than His. Surely we can trust the Man who died for us, and the Heavenly Father who planned it all.

LORD, KEEP PROBING US.

May 21

IS THERE ANYTHING TOO HARD FOR THE LORD? (18:14)

Here God lays bare the fact that the fundamental groundwork of unbelief is a doubt of the power of God to perform that which He has promised. God made water flow from a rock in the wilderness and then the people doubted that God could furnish bread. He furnished manna from Heaven and then they doubted that He could furnish flesh. Even Moses counted up the number of soldiers and told God that there were not enough animals in the flocks and herds to feed them and asked, sarcastically, if all the fish of the sea would be secured for them (Num. 11:22). To him God replied, "Is Jehovah's arm waxed short?" To Jeremiah, God said, "Behold, I am Jehovah, the God of all flesh; is there anything too hard for Me?" (Jer. 32:27).

LORD, TEACH US TO KNOW THY POWER.

May 22

SARAH DENIED (18:15)

There is a chain reaction in sin. One sin brings forth many others. Sarah might have said that she laughed only as her husband had laughed before when God told him that there was to be a child (17:17). This would not have been true, for Abraham's laughter undoubtedly had some of the joy of faith in it. But Sarah made a bare-faced denial of her sin. Unbelief came first and a lie was its child. The human heart is seen here, laid bare by the question of God. The heart of the Adamic flesh wishes to justify itself, to deny its sins or to conceal them. The flesh is unwilling to be brought forth into the light, for there it must be crucified with Christ, and it does not want the nails tearing into it, and death ending its control. But life can never come until there has been death.

LORD, LAY BARE THAT THOU MAYEST HEAL.

May 23

NAY! BUT THOU DIDST LAUGH (18:15)

God will not allow us to make Him a liar by the denial of our sin. His flat rebuke struck home to such an extent that there was no need for any further word of reproof. And what grace is displayed here? He might have said, "Well, because you do not believe Me, it shall not come to pass." But He is slow to anger and her unbelief did not make the Word of God of none effect. In fact, none of His promises would ever be fulfilled were He to stop because of our unbelief. He must proceed through the nature of His being to bring to pass the fullness of His grace. And though there is no mention of it in Genesis, we are told in Hebrews that it was "through faith" that "Sarah received strength to conceive seed" (Heb. 11:11).

LORD, PRESS US DOWN WITH GRACE.

May 24

THE MEN LOOKED TOWARD SODOM (18:16)

The wickedness of Sodom had gone up before the Lord. Now, with slow steps, judgment approaches the city. There is great suspense in the narrative, for we know how wicked the city was. Why did God proceed so slowly? Why did He not blast out from Heaven without coming by Abraham's tent for a meal? The answer is that all that comes to pass is for the edification of God's people. "Surely the Lord Jehovah will do nothing but He revealeth His secret unto His servants the prophets" (Amos 3:7). The Lord stands looking at this world today, and He tells His own of the judgment that is to come upon it. We stand with Him in the place of intercession, but He is looking at the world.

LORD, MAY WE SEE IT WITH THINE EYES.

May 25

ABRAHAM WENT WITH THEM (18:16)

There is more here than the mere gesture of hospitality. Little by little, we have seen Abraham separated from everything: first, the land, his father's house, his father, then he was separated from the fat land of Palestine and from Lot. Then he gave up the thought of riches, then the thought of blessing through Ishmael. Now he has to step away from Sarah, herself. For He is to enter into the friendship with God where secrets will be communicated unto him, and he must be alone with God if this is to be. The path of the true believer will be lonelier and lonelier, but it will always be more and more full of God, Who will more than make up for every human separation.

LORD, TAKE US ON ALONE.

May 26

SHALL I HIDE FROM ABRAHAM? (18:17)

What amazing grace that the Lord of the universe and the God of creation should stoop in condescension to confide His secrets to a man of Adam's race! But there is a loneliness in the heart of God because His nature is love, and He, the Almighty, seeks out Abraham, and not only calls him His friend, but reveals His closest secrets to him. Malachi tells us that God looks down upon the race and that He is so delighted when He finds some of His own who fear Him and think upon His name, that He opens a book of remembrance in Heaven to record every such thought as it comes to pass in the mind of man. He had looked down into the heart of Abraham and had seen a man that was acting faithfully toward Him in the measure of His growth in grace, and to Him God determines to reveal His secrets.

LORD, MAKE US THY FRIENDS, AND MORE.

May 27

SEEING THAT ABRAHAM SHALL SURELY BECOME . . . (18:18)

Certainly, God was not picking Abraham out because there was anything in Abraham himself. But in grace God had chosen him alone (Isa. 51:2) when he was nothing more than a hole of the pit. But God had found in His own heart love and mercy towards Abraham, and this had increased Abraham and made him great. Lifting Abraham so high made it possible for God to speak with him and to commune with him as friend with friend. Make no mistake about it — Abraham had become great. But his greatness was of God, and now God would honor him. A king can lift a pauper to be a prince, and then he can visit him in the castle he has conferred upon him. This is God's position toward Abraham.

LORD, LIFT US SO HIGH THAT THOU CANST BLESS US WITH THYSELF.

May 28

HE WILL COMMAND HIS CHILDREN (18:19)

Family discipline is a very important thing and is constantly spoken of throughout the Word of God as an important Christian virtue. A man is not to be an elder if he does not rule his own house well (1 Tim. 3:4, 5). Eli lost the priesthood because of the sin of his children (1 Sam. 3:13). God orders parents to train up their children in the way they should go, and states that the one who spares the rod really

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hates his son (Prov. 13:24). Abraham was not satified with giving good advice to his children; he commanded them. There was real authority in his household, and that authority was maintained for God. For there is no greater human joy than to know that one's children walk in the truth (3 John 4).

LORD, GIVE US THE COURAGE TO COMMAND.

May 29

HIS HOUSEHOLD (18:19)

There are some people who hate the doctrine, but the Bible does teach household salvation. In order to understand it, we must comprehend that salvation is entirely the work of God and that man's will has nothing to do with it (John 1:13; Rom. 9:16). In the face of such flat statements, we must know that even John 3:16 is given us as a litmus paper to test the baseness of the human heart. Left to himself, no man will. And since salvation is entirely by the grace of God and it comes entirely according to the sovereign will of God, why shall we not accept His promise that salvation is for our household (Acts 16:31), and that even where only one mate is a believer one can know the promises for the children (1 Cor. 7:14)?

LORD, KEEP US LOOKING AT THY WORD, AND NOT AT EXPERIENCES.

May 30

JUSTICE AND JUDGMENT (18:19)

God desires righteousness to prevail among men and He is vitally interested in all that goes on among men. There is no oppression that He does not see, and His ear is ever open to the cry of the poor. There are a thousand verses which show God's interest in the needy, the down-trodden, the widow, the orphan, and all who are in any way oppressed. He hears the sighing of the prisoner, and there are no tears which have been shed upon this earth that have not been known of Him. His secrets will be known to those who are on the side of justice and judgment, and to all those who draw their life from Him and who seek to honor His name with righteous living, He will come and make Himself known.

LORD, BE THOU JUSTICE IN OUR LIFE.

May 31

THE WAY OF THE LORD (18:19)

Next to the Word of the Lord, the Way of the Lord is the most important thing in the universe. God has magnified His Word above His name (Psa. 138:2). A careful study of His ways will reveal all that He wants done, and all that He wants to do through us. The manner of the doing is very important. His ways are not our ways; in fact, He has told us that as the Heavens are higher than the earth so are His ways above our ways (Isa. 55:9). In this particular verse, the way of the Lord is the way of righteous living in justice and in judgment. The nature of the Lord is the nature of holiness, and He wishes that holiness exercised among men. The day shall come when we shall find that the Lord has remembered every misuse of power and every deviation from His way of doing things, and that an accounting will be demanded.

LORD, TEACH US THY WAYS.

THE NEW COSMOLOGY

(Continued from page 21)

than as an authoritative description of the New Cosmology, it could be of great value."

Following Professor Dingle's criticism from the scientific viewpoint, the BBC asked Miss Dorothy Sayers to reply from the theological angle. Miss Sayers is a remarkable writer, who made a great reputation as an author of crime detection novels, but has more lately revealed brilliant and original gifts as an orthodox theologian, somewhat after the sparkling and provocative fashion of C. S. Lewis. Miss Sayers immediately exposed Mr. Hoyle's folly in going outside his province as a scientist and offering superficial comments on matters theological. "When modern scientists begin to discuss religion," she says, "I often wish that some kindly soul had thought of sending them to Sunday School! For they do not seem to know the meaning of the words that Christians use."

Miss Sayers then goes on to describe the relationship between time and eternity by using the analogy of an author and a work of fiction which he has created. There are, she suggests, two "time-schemes" — that of the author, looking at the story from the outside, and that of a character in the story, looking at it from the inside. "Thirty years of created (i.e., 'inside') time may pass under my pen in a moment, without adding a single grey hair to my head . . ." Moreover, one character in the story, looking at it from the inside, as a scientist might, would find all the ends of plot neatly tied up, and would describe the whole thing as a closed system, leaving no room for outside intervention. But another character would possibly argue along the line that the system must have had an author, and that its obviously finished appearance is the result of his artistic activity. So that the story must serve a purpose quite beyond the little limited horizons of the characters in it.

Certainty could only come to a character in the story if the author were to enter it himself—to provide a point in which real time (i.e., time seen from the outside) and created time (i.e., that seen from the inside) coincide. Miss Sayers goes on, "Christians believe that *our* Author did exactly this. He entered created time and submitted to all the limitations of characterhood, telling them about the Author and exhibiting in His life, death, and resurrection the theme and purpose of the story."

Miss Sayers' reply to Fred Hoyle was not so obvious and clear-cut as Professor Dingle's; theology always tends to be less sharply definable than

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scientific explanation; but it was no less effective in its own way.

The publication of these broadcast talks in *The Listener,* the BBC's weekly paper, was followed by a letter from Mr. Hoyle in which he revealed himself as being very sensitive to scientific criticism, and as small-minded as the next man when his pet convictions are searchingly criticized; and a reply from Professor Dingle in which he calmly re-stated his main point, adding, "He (Mr. Hoyle) is not stating an opinion, but making an irresponsible statement that can arise only from his inability to imagine that what he now thinks right can possibly be far wrong."

A further scientific comment on Mr. Hoyle's lectures came in a recent broadcast talk on "How Old is the Earth?", in which the speaker, Dr. E. C. Bullard, F.R.S., Director of the National Physical Laboratory, Teddington, commented, "To me, he (Mr. Hoyle) seemed to be skating on rather thin ice; with little to support him, except a feeling that it would be rather nice if it were like that . . . "

The whole process of assertion and rebuttal has been a revealing example of the arrogance of the scientist, and the way in which masses of the public can be swept off their feet by a persuasive but one-sided presentation of theories as if they were proven truth. Professor Dingle showed up the typical presumptions of the scientist when he revealed that Mr. Hoyle's lectures, delivered with the assurance and dogmatism of an expounder of proven facts, were, in truth, just another set of possible theories.

The abiding miracle is the way in which the Bible continues to ring true to men and women of all kinds — scientists and those of no culture at all. Its simple outlines of truth, free from the fantastic fables of other ancient literature, and still harmonious with the established facts of true science, satisfy the humble heart. At the same time its unique and glorious positive statements about the Sovereign God and His redeeming purposes can alone bring peace to the storm-swept soul of a modern man. Mr. Hoyle's last word was, "Perhaps the most majestic feature of our whole existence is that while our intelligences are powerful enough to penetrate deeply into the evolution of this quite incredible Universe, we still have not the smallest clue to our own fate." Substitute "tragic" for "majestic," and insert "scientists" after "we," and the statement is sadly true.

THE END

(Continued from page 22)

know, too, how deeply he was humbled, and how bitterly he wept for his presumption. . . .

Paul, who was so eminent for his labors and sufferings, and for "the abundance of the revelations" which he received of the Lord, writes thus of himself, "Unto me, who am less than the least of all saints, is this grace given"; and when on one occasion he was, for his argument's sake, in a manner forced to commend himself, he adds a remark on the folly and vain glory of all such things, "I speak as a fool," saith he; "ye constrain me." "If we confess our sins," saith John, "God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

We have now, it is hoped, sufficiently seen the necessity of true humbleness of mind, of the godly fear and reverential awe that it behoves us to have if we would be Christians indeed, so that we may learn how necessary it is for us, if we think we stand, to take heed *how* we stand—to be sure that our confidence is well placed—that we are not presumptuous and self-righteous like the Pharisee but penitent and self-accusers as the poor publican yet not only self-accusers and penitent, but self-correctors, bringing forth fruit meet for repentance. It may perhaps appear to some, that in condemning self-righteousness we are speaking of an error that is by no means common, for that in general, men are ready enough to confess their sins, and to own themselves unfruitful and unprofitable servants and to trust in the merits and mercies of their Saviour. Our public confession, it may be thought, will prove this — nay, whenever there is any conversation upon the subject, we always hear, above all things, this confession, that all are sinners before God. All are ready to acknowledge that they "have done the things which they ought not to have done, and have left undone the things which they ought to have done, and there is no health in them." All this is true. We repeat this often, every Sunday many of us, and some much oftener; but still this confession so full, so deeply humble, is it not often made by the most presumptuous and the most careless, by those who regard not one word of all they are saying? . . .

See, then, that your confession is from the heart, that your repentance is sincere, your faith real and earnest, not a cold lifeless consent to the articles of a creed, but an humble and steadfast reliance on the merits of your Redeemer. Think with grateful remembrance of all that He has done and suffered for a sinful world, and that all this has been done for you, that though millions of your fellow sinners be saved by His sacrifice, yet the blessed effect on you is just the same as if He had suffered for you alone; and if so, how great ought your thankfulness to be!

Let your reflection on the evil of your life, and the evil of your nature, and your sorrow on account of these, be effectual in leading you resolutely to contend against them. No one who truly strives to serve God but must feel the perpetual opposition of his rebellious nature, his sinful desires, his doubts and fears, the unwillingness of his heart for this holy work; and while he feels this evil bias, he cannot but sincerely grieve on account of it. Let it be your steadfast and unwearied purpose to fight against this evil and to overcome it. Prove yourself a true follower of Jesus Christ. Make it the great care and business of your life to be obedient to His will, and show the grateful spirit of a redeemed creature of one that is rescued from ruin by a merciful Saviour who died for our sins, and who is now preparing a place of happiness and honor for His people, to which He will exalt them in due time!

THE END

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BRINGING BACK THE KING

(Continued from page 13)

this hope in him purifieth himself even as He is pure" and we are sadly in need of cleansing ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. That is what revival means and surely we need revival.

Also, when men love His appearing and look for Him, they make good witnesses, and missionaries, and evangelists. All one need to do to prove that is to check the list of God's servants who have been most greatly used as ambassadors of Christ and fishers of men.

It is indeed a strange and sinister silence that has fallen over so much of the church today that so many who name the name of Christ speak not a word of His return. We can understand why the world is dumb because it is also blind, blinded by the god of this age to all the revelation of God. But remember that David's greatest worry in the passage with which we started was that his own kinsmen of Judah should be the last to welcome him. Have you noticed the words he used? "Ye are my brethren, my bones and my flesh." Does not that remind you of another verse: "For we are members of His body, of His flesh and of His bones" (Eph. 5:30). If it grieved David that his kinsmen in the flesh should be so slow to speak of his return, what must our Lord think of us, the members of His body, the church, when we speak not a word to welcome Him again? May God loosen the string of our tongues and make us all members of His reception committee!

Why say ye not a word of bringing back the King?
Why speak ye not of Jesus and His reign?
Why tell ye of His Kingdom and of its glorious reign
But nothing of His coming back again?
Dost thou not want to look upon His loving face?
Dost thou not want to see Him glorified?
Wouldst thou not hear His welcome and in that very place
Where years ago we saw Him crucified?
O hark! creation's groans, how can they be assuaged?
How can our bodies know redemptive joy?
How can the war be ended in which we are engaged
Until He come the lawless to destroy?
"Why speak ye not a word of bringing back the King?"

THE END

CHURCHILL'S MEMOIRS

(Continued from page 20)

aboard H. M. S. *Prince of Wales* and, with his Staff officers and several hundred representatives of all ranks of the United States Navy and Marines, attended divine service on the quarterdeck. This service was felt by us all to be a deeply moving expression of the unity of faith of our two peoples, and none who took part in it will forget the spectacle presented that sunlit morning on the crowded quarterdeck—the symbolism of the Union Jack and the Stars and Stripes draped side by side on the pulpit; the American and British chaplains sharing in the reading of the prayers; the highest naval, military, and air officers of Britain and the United States grouped in one body behind the President and me; the close-packed ranks of British and American sailors, completely intermingled, sharing the same books and joining fervently together in the prayers and hymns familiar to both. I chose the hymns myself — 'For Those in Peril on the Sea' and 'Onward, Christian Soldiers.' We ended with 'O God, Our Help in Ages Past,' which Macaulay reminds us the Ironsides had chanted as they bore John Hampden's body to the grave. Every word seemed to stir the heart. It was a great hour to live. Nearly half those who sang were soon to die."

MANY always seek to call wrong by names that will hide the evil nature of the action, and to gloss over the sin which they are committing by giving it a euphemistic name. Churchill illustrates this in a discussion of the negotiations which were being carried on with Japan before Pearl Harbor. "Japan would undertake not to advance further into Southeast Asia, and offered to evacuate Indo-China on the settlement of 'the China incident.' (Such was the term by which they described their six-year war upon China.)"

Probably nothing could have brought the Japanese to call their "incident" an aggressive war, any more than most men will call their failure to espouse the cause of Christ a blatant rebellion against God. The day will come when all the hidden things shall be brought to light and every wrong will be called by its right name.

With these paragraphs we bring to a close our illustrations drawn from Volume 3 of Churchills Memoirs, "The Grand Alliance." Volume 4 has now appeared under the title, "The Hinge of Fate," and we shall hope to present illustrations from it in the course of the next few months.

* * * *

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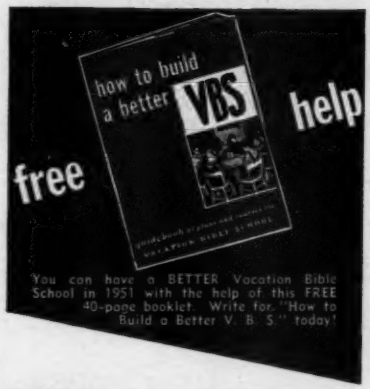
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THE NEW AND LIVING WAY

(Continued from page 8)

Again, He says, ". . . he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber" (John 10:1). We need not come fearfully, we need not come cringingly, but, through Christ, we may come boldly "unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16).

The Devil's Camouflage

But men do not know this way. Their minds are darkened, their eyes are blinded to the truth. Satan would lead them astray from the only way. Through the art of religious camouflage, the enemy of men's souls has led mankind into the way which leads to destruction. During the late war when France was overrun by the Nazis, the French underground did everything in its power to make the lives of the hostile Hun as difficult as possible. The faithful Maquis would climb to the great Alpine passes and under the cover of darkness would set up road barriers which would lead the unsuspecting Germans from their course. Camouflaged roads were built, the real road being shut off by underbrush. In places along the route slain Germans were propped up, arms having been placed in position as though to signal the oncoming Germans that the way was clear. At night, as the Nazi soldiers came riding their motors through the mountainous way, unknown to them, they would approach one of these disguised traps. On seeing one of their "comrades" signaling them to advance, they moved forward with certainty. Suddenly, much to their horror and dismay, they found themselves hurtling over a cliff dropping thousands of feet to destruction.

The road appeared to lead to safety. But underneath the camouflage was the road that led to destruction. The Devil's camouflage appears to lead to God, but it leads to an eternal doom. Through the Roman church he calls, "Come to Mary! Come to the saints! This is the way!" Religion may seem the way, with pomp and incense, for Satan's work is well disguised. But it leads to Hell and eternal death. The way is not through Mary, the way is not through the saints, the way is through Christ alone.

Intercession

It may be that some one at this point will throw down the magazine, accuse me of bigotry, and say that I hate the Catholic church. True, I do hate the Catholic system and all for which it stands, but I am sure that I cannot be accused of bigotry. I only ask that you consider the teaching of the Roman church itself on this question. All one needs to do is to turn to the article entitled "Intercession", in volume eight of the *Catholic Encyclopedia,* and there you will find that the doctrine of access as taught by the church does not pretend to be Biblical in the least.

The article may be paraphrased as follows: "We admit that the Bible teaches that Jesus Christ is the only Mediator between man and God. We affirm that the Word of God teaches that the only way to God is through Jesus Christ. We believe that only through Him can blessing come to those who pray to Him. We believe that this is the teaching of the Bible. *But it is reasonable to believe, . . .* " and with this as an introduction, Rome goes on to say, that through communion of the saints we can expect them to intercede in their prayers for us. We, in turn, can offer prayers to them. Passages are cited from the Scriptures which, for example, mention Paul's asking the saints to pray for him and in turn his promise to pray for them. Stephen's prayer at the hour of his martyrdom is used as proof that the saints pray for men. From this the argument runs that if the saints prayed for one another here on earth, surely now that they are in Heaven this work of intercession would continue. Thus the entire doctrine of the intercession of the saints is built upon a supposition based upon a false analogy, the revealed Bible record admittedly not teaching the doctrine.

Mother Cabrini

We ask the question: Are the "saints" of the Roman church and those of the Bible the same in nature? The answer is a definite no. The "Saints" of Rome have been manufactured by the church, not set apart by God. The "saint" of the Catholic is home-grown in order to further the financial interests of the church. If one were to visit the Vatican and walk down the hall of one of its great buildings, he would come to the doors of two great offices, the Office of Beatification, and the Office of the Advocatus Diaboli. These two offices make up the saint-making machinery of the church.

Rome sees to it that each country has its own saint or saints. Recently, America obtained her first saint in the person of Mother Cabrini from the Bronx. How did this come about? After the death of Mother Cabrini stories were circulated as to her pious life. As time went on, and many visited her grave, it was reported that miracles were taking place. Information was gathered and sent to Rome. The Office of the Devil's Advocate sent a commission to look into the facts. This committee was made up of church officials and scholars. Everything which was contrary to Mother Cabrini's piety was gathered, and with the data the commission returned to Rome. Later, the Defensor sent a committee to New York to gather everything in her favor. Everyone who knew Mother Cabrini personally was interviewed. Those who had been cured by visiting her tomb were questioned.

When all the material was gathered together and carefully sifted it was taken back to Rome. The information of both committees formed the basis of a trial, the Defensor arguing for her, the Advocatus Diaboli arguing against her. As she was proven to be pious beyond question, she was first beatified — that is placed in the position of the blessed — that is removed from purgatory, and later at another ceremony she was canonized, that is declared a saint in full standing, to whom prayers are to be offered by all good Catholics.

Rome knows that her treasury lies in the United States, and the sanctification of Mother Cabrini is part of her strategy. When visiting Rome last year, I noticed that her statue was as near to the tomb of St. Peter as it was possible to get. This was a place of honor for her. This was due more to possible American munificence than to the supposed saintliness of Mother Cabrini, for the Church knows that the United States alone is able to pay her bills.

Camouflaged Sinners

What makes the Catholic way to God so Satanic is that it leads the people to pray to saints who are merely camouflaged sinners. There is no pretense that God has made these saints. Their temporary stay in purgatory is a testimony as to what they were, even in the eyes of the Church. And see the arrogance of Rome who would dare raise such a one to the throne of Heaven itself. And see what the implications from such a doctrine are. The sanctity of an individual is determined by the

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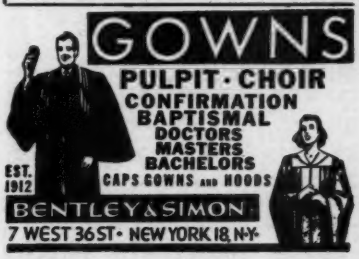

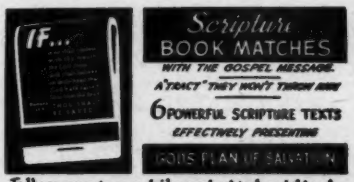

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Church. The ordinary Catholic is never permitted to approach Jesus Christ Himself, but must have "pull with the heavenly hierarchy" in order to move Jesus Christ on his behalf. The Catholic is a mere peasant in God's sight, to whom the creator is indifferent unless the saints and the virgin make intercession for him.

But how different the way of access as revealed in God's Word. Several years after the First World War, I was the pastor of several small churches in the South of France. As I went from village to village I would pass the Curé of the Roman church going to the village which I had just left. In time we came to know each other and we often would talk together. In the course of our conversations he would ask me questions concerning the Word of God. One day he asked me why I did not pray to the saints or the virgin. I replied by asking him why he did. He said: "Suppose, I, a peasant, wished to see the President of France. I would never think of approaching him directly. I would go to the head of the Department of our village and obtain a letter to one of the many offices in Paris. Going to Paris I would go to the office of the man to whom my letter was addressed and in turn he would send me to the other offices. Finally, I am sure I would see the President." After listening to him, I said, "But, Monsieur le Curé, suppose instead of a peasant I was the son of the President of France, would it be necessary to go through these various offices in order to find intercessors to make it possible for me to approach my own father?" He waited a moment, and then quickly he said, "Why, Monsieur le Pastor, of course not!" I replied, "In Jesus Christ I have been made a son of God, and in the name of Christ I can come boldly before my Father without the virgin, without the saints, Jesus Christ is sufficient."

The Right of Sons

You see, in the Roman system, men are never saved. Consequently they are always sinners, God is their angry Judge. But from the Word we know that salvation brings us *sonship*. "But as many as received Him to them gave *He the privilege to become the sons of God*, even to them that believe on His name. As sons we have the right, through Christ to come to the Father. We hear Paul say to us: "Let us come therefore boldly before the throne of grace, that we may obtain mercy, and so find grace to help in time of need" (Heb. 4:16).

We are not kept on some saint's doorstep never sure of help. As sons, at the throne, we receive the help that is born of mercy, that enables us to appear before God without fear. In Ephesians two, beginning at verse eleven, we have the means of our access. We who were Gentiles, we who were without hope, we who were without God in the world, we who were afar off, have been brought nigh in the blood of Christ. And Paul continues concerning the ministry of our Lord: "And that He (Christ) might reconcile both unto God, in one body *by the cross*, having slain the enmity thereby: And came and preached peace to you which were afar off, and to them that were nigh. For through Him we both *have access* by one Spirit unto the Father."

Not through the Church, not through the saints, not through the virgin, but as sons, redeemed by Christ, we have access to God. No longer do we fear. No longer are we in doubt as to our spiritual status before God. No longer do men need to pray to "saints" who need the grace of God as they do themselves. With courage, "through the new and living way," they can come to God. We know it! We have experienced it! We sing it!

Arise, my soul, arise,
  Shake off thy guilty fears;
The bleeding sacrifice
  In thy behalf appears;
Before the throne my Surety stands,
My name is written on His hands.

The Father hears Him pray,
  His dear anointed One;
He cannot turn away
  The presence of His Son:
His Spirit answers to the blood,
And tells me I am born of God.

My God is reconciled;
  His pardoning voice I hear;
He owns me for His child,
  I can no longer fear:
With confidence I now draw nigh,
And, "Father, Abba, Father," cry.

Yes, we have access. The Spirit bears us witness. We are no longer under bondage. We are sons. "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit, Himself, beareth witness with our spirit, that we are the children of God" (Rom. 8:15, 16). Let us come boldly, therefore, before the throne of grace.

THE END

FAITH HAS NO OPTION

(Continued from page 6)

From life's later ordeal we catch a gleam of light shed on faith's origin, for ours is the *comfort of being apprehended.* We are back with Saul of Tarsus when the sides of his world caved in like a vacuum yielding to external pressure. "Who art thou?" we ask, but we acknowledge Him as "Lord."

No one outside of Scripture has penetrated to the essence of faith as something given, like P. T. Forsyth. Faith, as he shows, is no article manufactured in our own workshop. It was not the product of our best intuitions, nor the projection of our noblest dreams and aspirations. Between our mental processes and the emergence of faith there was something else — call it the spark that overleapt the gap between the carbons. When we listened to the Gospel, the living Word of God worked upon us and secured its effect "by its own creative content and nature, its intrinsic, miraculous, regenerative action in us." "Revelation here is so radical that in the same act it must be regeneration."

We come, in short, at the heart of the matter when we recognize the action of God's Holy Spirit. "The Spirit creates the power to believe. We are not coerced by data. We do not bestow assent, we are captured for it." It was the living Christ, alive, once crucified, who evoked the faith in us. We saw Him. What could we do but believe? The Word was nigh us, even in our mouth. What else was possible but to confess Him?

Faith was a response — an outgoing of the soul, but the best explanation of it that any of us can give is simply this:

He drew me, and I followed on,
Charmed to confess the Voice Divine.

In God's Presence

It remains therefore to declare that faith's *comfort lies in adoration.* It is to the Lamb who was slain that we resort continually, and we find in the Book of the Revelation two emphases that are true to the pattern of our own earthly life, for it is those who most engage in *adoration* who are braced and armed for *warfare.*

In our time evangelism is streamlining itself, and evangelists seem afraid to relax for one moment the hold that they exercise over an audience, with the result that prayer is rattled through and no moment of silence is allowed in which the attention of the hearer might wander. I am convinced that this is a grievous error in technique, to put it no higher. It is our modern form of the sin of defrauding God. A moment of silence is essential, if we believe that God the Lord will speak. And the soul bowed before Him in adoration is dowered with faith as it cannot be even with the most moving of prolonged appeals by the evangelist. It is as we look unto Him who was made sin for us that we are saved, and saved by the faith that Christ evokes. "God is in this place. We are at the gate of Heaven." It is the adoring worship of the redeemed which, on the human side, makes faith both easy and inevitable for the unsaved. "God is here, we feel His presence," and faith is bestowed in the same moment in which adoration is aroused.

Faith in Action

The story of living faith would not be complete unless something were said to show *the comfort of action.* As Forsyth wrote, "Religion is natural to man, faith is not, Christianity is not." And the reason, in part, why faith is not natural to man is man's inherent inertia. We hate to come to the point. We love to be indecisive and inconclusive. Our instinct is to do anything rather than commit ourselves. But once faith has summoned up all our energies, in the moment when it came upon us and fused our being, faith has become that fiery part of us that ever seeks more fuel, more scope for its own exercise. Faith goes to work, and will not acquiesce in idleness. It is by its faith that the new-born soul comes to the point of expression. How then should it be dumb or remain quiescent? "Like a mighty army, *moves* the Church of God." Faith is never so healthy as when it is in action, and never was there a day when faith had more elbow-room than now.

Wells and Shaw and prophets of the modern emptiness have only served to show us how inordinately modest we have been in staking out the claims of Christ our Lord. Having looked into the graves of those two men whose trumpets sounded a retreat for faith, we have discovered with a new awe that dust they were and unto dust they have returned. "Cease from man, whose breath is in his nostrils." Across the tormented but awakening earth we hear a voice which says, "I am He that liveth, and was dead, and behold I am alive for evermore." "And when I saw Him, I fell at His feet as one dead. And He laid His right hand upon me." It is that right hand from which we shall never escape.

THE END

WILL YOU BE A DIFFERENT PERSON WHILE TRAVELING?

Yes, chances are you will be relaxed, happier, more interesting to yourself and others.

Talking about humans, Anthony Adverse observed "the only time we live, in the present, is when we're away from home." Ordinarily our minds are on the past, or dreaming about the future. But, venture out of routine, go on a trip, and, while traveling, you are an amazingly different person, carefree, living and enjoying yourself more than usual, and right now — in the present!

And when you are on an escorted tour, with new friends, the experience is stimulating and delightful. So we have arranged a "Summer Vacation Tour for Christian Companionship" next August in connection with the Eternity Bible Conference at Mount Hermon, California. Traveling to and from the Conference, for all those able to go with us, we will thoroughly enjoy the friendliest companionship along with the pleasures of seeing and appreciating many of the great natural wonders of our country.

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In addition to the week at Mount Hermon Conference Grounds, we will see Grand Canyon National Park, Los Angeles, Yosemite National Park, San Francisco, Portland, Seattle, Victoria, B.C., and Yellowstone National Park.

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Here we print the prayer requests of our readers. If you have a real burden and will promise to pray with us for all of the requests set forth here, write to us. We will assign a number to your request and print it.

58

A reader who suffers from asthma writes: "Pray that I may have relief and a rest period. I get great comfort and help from Isaiah 41:10."

59

Pray for a reader with a severe circulatory condition "that it may be relieved if it is His will, otherwise that I may be able to glorify Him in the fires," and for her son, a babe in Christ, who is going into military service, that he may grow in grace and knowledge.

60

Pray for the salvation of a "young father of four children who is under the care of a psychiatrist and the influence of Christian Scientists."

61

An Ohio reader asks that we join him in prayer for a wayward son and daughter whom he believes to be saved but whom the cares of the world have drawn away from the things of the Lord. He is praying "that the Holy Spirit will woo them back to the Lord."

62

Pray for a young man whose wife, a Roman Catholic, has divorced him. Pray that he will be born again. He drinks — sometimes to excess. He refused to become a Roman Catholic and this antagonized his wife. She had the baby baptized in the Roman Church. Pray that they *both* will be born again.

HE IS FAITHFUL THAT PROMISED

3

Just a year ago we printed here a request for prayer that provision might be made for the education of the son of a missionary family on furlough from Cameroun, West Africa. We have now received the following letter:

"The main purpose of this letter is one of praise to the Lord who doeth all things 'exceedingly abundantly above all that we ask or think.'

"I believe it was in the very first issue of ETERNITY that we asked to have inserted a request for prayer, in regard to our return to the mission field, and in particular in regard to our older son, who would not be able to return with us on account of his further education.

"We are on our way back to the field. Our son is at Stony Brook School for Boys, and his summer will be spent at Deerfoot Lodge, the camp operated by Mr. and Mrs. Alfred A. Kunz of the Pocket Testament League! We trust others will praise the Lord with us, and pray for those who, moved by the Holy Spirit, are being used to meet what, for us alone, was indeed a desperate need."

46

The reader whose husband was severely burned in a gas explosion writes to give thanks for our prayers. The husband is about to undergo further surgery. Continue to pray for this couple.

THANK YOU

In January we were asked for an accordion for a missionary in Peru. A reader sent us one which has now reached the missionary who is very grateful for it.

We now have another request for an accordion for use by missionaries in Mexico. If you would like to supply this need, please communicate with Box 2000.

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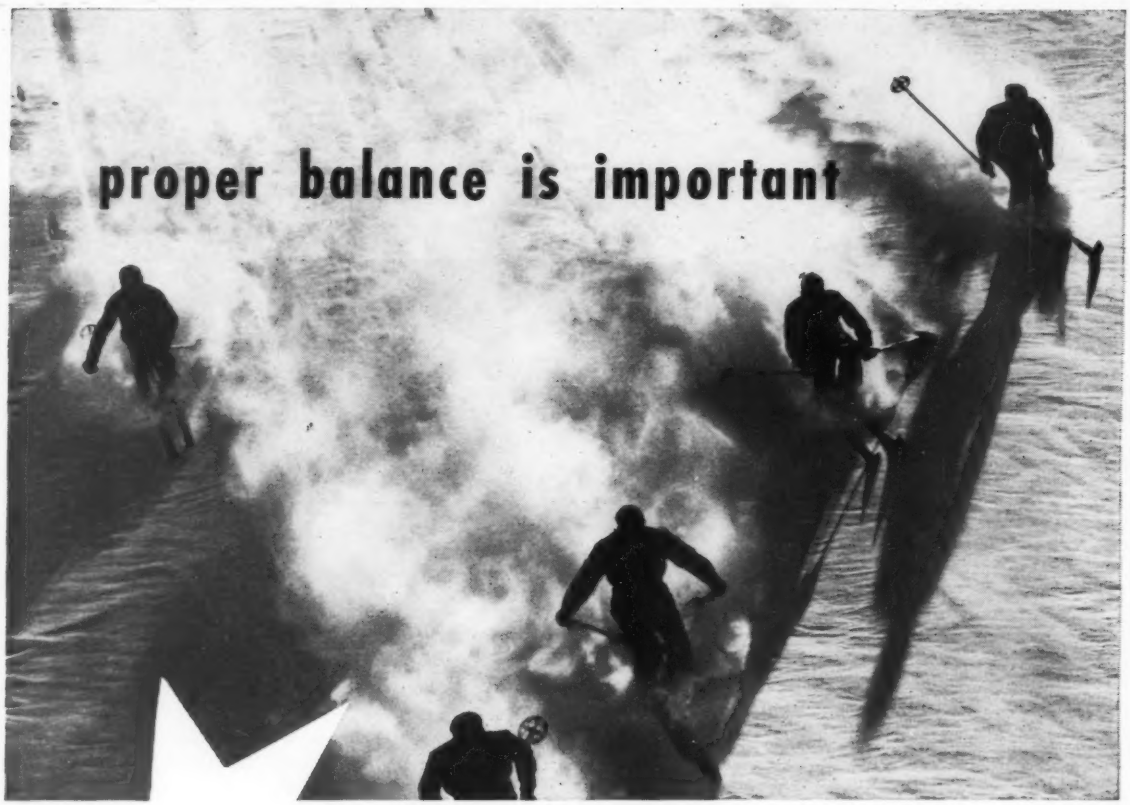

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